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# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

## THE TRIUMPH OF THE CHURCH.

BY YELVERTON READ.

I.

All was sea!—shoreless and unending sea:—
Mountain and valley, city, tower and plain—
None—none were seen!—And Heav'n look'd down,
And only saw her bright blue image there!

And where are they—the fair things of this world:
Man, and the offsprings of his godlike mind?
But say, O thou unfathomable deep—
Thou Light, that first did'st usher in Creation,—
Heralding the Lord!—And thou, High Heaven,—
Say, where is man?

For he was glorious:
And the earth was teeming with his sons—
And nightly, as his bright-eyed daughters walked,
Selene's beams grew dim before their beauty;
Whose minds were deck'd with gems from Truth's dark mine.
Those mighty men, beneath whose hands arose
Structures and piles that smiled at time, and frown'd
Upon the clouds—and O, where are they now?

II.

One solitary ship upon the waters
Breaks the horizon—whither is she bound?
What hopes are hers!—for now the tides are dead:
And what shall ruffle the broad bosom where
All life and hope have long ago expired,
With the last death-shriek of a drowning world!

But see!—the angel winds are springing up;
And waking Ocean wears a thousand smiles—
Hark! they come laden with the voice of praise,
Which on their spirit wings is raised to heaven!
The Dove has found an earnest of her peace!
And says His mercy rests again on earth;
Love fills the air—and brightly from above,
Heav'n takes her gracious steps. For they are *eight*
In yonder ark, where by the faith of *One*,
Stemming destruction and surmounting wo—
Triumphant over death and hell—remains
A remnant of the world—the Church of God!

*From the London Morning Post.*

A correspondent who signs himself M. A. of Oxford, writes us a long letter, which is in part well written, and in part disfigured by bitterness of insinuation, and by pharisaical cant, which is our aversion. At the conclusion the writer expresses his hope that we will moderate our attacks on evangelical religion, and not do our part towards splitting the Church of England into two irreconcilable sections, when it ought to be one Catholic Church. We are not above taking good advice from any quarter, but we really think our correspondent and his party might apply his warning nearer home with very considerable advantage.

We do not dispute that there are many faults of various kinds in what we write upon Church matters, but we submit that we never have attacked "evangelical religion." It is, indeed, no habit of ours (we trust) to attack religion of any kind; for though some kinds of religion are doubtless erroneous, yet the want of religion is so much a more palpable fault in these days, and so much more fit for newspaper animadversion, that we confine our censure to that channel. We have not, then, intentionally attacked evangelical religion, but we have attacked evangelical party spirit, which seems to us very unfavorable to religion, inasmuch as it is full of human pride, as well as of malice, envy, hatred, and uncharitableness.

No one can be more ready to acknowledge than we are, the great advantage and desirableness of a moderate, charitable, goodnatured spirit in the discussion of points of difference regarding theological or ecclesiastical matters. Whatever faults may be attributed to the "Tracts for the Times," (and the authors of them never pretend that they have not faults,) this great merit may be claimed for them, that they are never barbed by party bitterness. They are pervaded by a Catholic spirit—a spirit of mild, serious, argumentative earnestness, which deals with facts, and principles, and sentiments, but troubles itself not with either parties or individuals.

But the antagonists of the "Tracts for the Times" have taken exactly the opposite course. They concern themselves chiefly with party matters and with personal matters. They have given full swing to anger and bitterness, and so far from answering argument with argument, many of the most vehement attacks upon the Tract writers (not the writings) have been made by those who have never read the Tracts, or at all events have not taken any pains to understand the drift of them. Even Lord Ashley (with all due submission to his Lordship) we are constrained to place among the latter class, because we have a better opinion of his understanding than to suppose that, after attentive consideration of the Tract on "Reserve in communicating religious knowledge," he should suppose the drift of the author to be the "suppression" of any point of religious truth. We really think his Lordship has shown far more of zeal than of any other good quality in the judgment he has been pleased to deliver concerning the Tract in question. But if his Lordship have done wrong, the punishment has quickly followed upon the offence. We leave him to the panegyric of an evening contemporary.

A very considerable portion of the better informed and more serious members of general society, now take a great interest in the "unhappy divisions" which subsist with regard to theological and ecclesiastical views. We therefore feel ourselves called upon to give frequent attention to the subject, and our regard for truth and fairness compels us to claim for the Tract party the merit of moderation and forbearance, which are qualities that their opponents seem never to have dreamt of exercising.

The Church of England is not a Church of narrowness and bigotry. Its yoke is not hard to bear. It allows of considerable diversity of views, and this diversity might have been maintained with charity and good feeling, and without the painful evidence of "unhappy divisions" which has of late appeared, if the opponents of the Tractarians had followed the scholar-like course of those whom they opposed. The Tractarians contented themselves with maintaining their own views in the manner we have already described. They did not say to men of the Low Church party, "begone from the Church." They did not say, "go your ways and set up 'Independent' chapels where you may preach and rhapsodise as much as you will, and leave out of your prayers, or put in, whatsoever your heated fancy may dislike or approve." They did not say, "You object to certain portions of the Church of England Prayer Book, and therefore you have no right to remain in the Church of England; begone, and join the Dissenters, to whom you really belong." They did not say to the Low Churchmen, "You are not fighting under your proper banner—you hoist the flag of the Church of England when you are really doing the work of dissent; away with you to the camp to which you really belong."

No; nothing in this spirit can be traced to the Tractarians—nothing like it. They attack no portion of their brethren of the Church of England. They merely argue points of theology and ecclesiastical authority and discipline, and leave studious men to form their own conclusions. Their writings are addressed (when they are controversial) entirely to the understandings of men, and there is no such thing in them as an appeal to passion or to prejudice.

Now mark what their opponents have thought proper to do. *They* have called abusive names. They might have gone on writing argumentative pamphlets against the arguments in the "Tracts for the Times," and truth might have been served, and no "unhappy divisions" created. But this did not suit them, for such a course required learning and patience, and command of temper; and of the noisy part of the Low Church party it may be said that they care for none of these things. But they were expert in appealing to passions and to prejudices, and to calling ill names, so to work they went in that way. They said, "away with you, ye are Papists, all the sort of you." They said, "Go your ways and join the Romish Church, where you may have your ceremonies and your traditions, your formal prayers and your periodical fastings, without offending us Protestants." They said, "you suggest views of the articles of the Church of England different from those we Protestants have been accustomed to approve, therefore get you away to the Church of Rome, for in the Church of England you have no right to stay." They said, "you are not fighting under your proper banner, for you set up the Anglican flag, while all your theological efforts are with the Church of Rome."

The facts relating to both sides which we have thus stated, we apprehend no one can dispute; and we submit to the impartial judgment of the reflecting portion of the public, whether it does not appear from them that the great blame of the present commotion is on the side of the opponents of the Tractarians? Supposing the Tractarians were wrong in their views, it must be remembered that they maintained them in a mild, peaceable, and scholar-like manner, and they ought to have been met in a similar manner. No good man can *deliberately* think that to raise a popular clamor of "Popery" against them, was a fair mode of opposition.

No observant man can fail to see, that by such gross and vulgar modes of opposition to them as were resorted to, a violent and mischievous public agitation has been excited, which, it is to be feared, cannot come to good; whereas a mild and patient examination of what the Tract writers advanced, might have shown many of their opponents that they had misunderstood what had startled them, and that there were *good reasons* for what had been written, if they would but take some patient pains to find these reasons out. "Every one," says Mr. Newman, in his mild and earnest manner, when addressing Dr. Jelf respecting Tract No. 90—"Every one sees a different portion of society, and, judging of what is done by its effects upon that portion, comes to very different conclusions about its utility, expedience, and propriety. That the Tract in question has been very inexpedient as addressed to one class of persons is quite certain; but it was meant for another, and I sincerely think is necessary for them. And in giving the reason I earnestly wish even those who do not admit or feel it yet to observe that I had *a reason*."

This is the manner of the Tract writers throughout. They attack no one. They attack no party. They do not insist that they are right. They say, hear our reasons—consider what we have to lay before you. And for this they are assailed by the sneering cynics who belong to no Church, and the hot-headed, self-idolizing party leaders of the Low Church party—men who carry democratic habits into theological controversy, and who would put down learning and argument by the shouting of the multitude.

### THE LIBRARY OF ANGLO-CATHOLIC THEOLOGY.

*To the Editor of the Morning Post.*

*Sir*,—As the "Library of Anglo-Catholic Theology" has been openly denounced by Mr. Golightly, as one of the organs of Dr. Pusey and his friends, it may be useful at this time to give some account of the origin and history of that undertaking. The scheme originated with a worthy, pious, and amiable layman residing at Hampstead, well known to the principal London booksellers for his love of scarce old divinity, and his knowledge of the merits and value of particular works; he had observed for some years the increasing rarity of some of his favorite authors marked by the continual increase of price, and that there are now many works of great value to the Church, of which it would be almost impossible to obtain half a dozen copies for any purpose, however important. This naturally suggested to him that they ought to be reprinted, and as there was no probability of finding any bookseller to undertake such a series as he contemplated, and he had also observed that booksellers' reprints are apt to be very carelessly done, and badly edited, he determined to try the plan of printing by subscription, like the Camden Society; but with this difference, as his object was not to make the possession of these reprints exclusive for the members, but to supply the market with them, that any clergyman having occasion for them might be able to obtain them. The books were to be sold at a reasonable price to the public, while some inducement must be held out to parties to subscribe, and the present plan was fixed upon of allowing subscribers to purchase the books at half price; but, as this was not found a sufficient inducement, it was afterwards altered in part, and a further inducement held out by promising six volumes a year for a subscription of two guineas without further payment to such persons as prefer this plan, which seems to have been generally the case, as it has now obtained a sufficient number of subscribers to insure its success.

In this account I have rather anticipated the order of time, as previously to the plan being definitively arranged, he had solicited the assistance of some leading members of the Church, and with some difficulty had convinced them of the necessity for such an undertaking, and persuaded them to form a committee for the management of it, who should decide what books should be printed in the series. Among the number were Dr. Pusey and Mr. Newman, who consented, with a good deal of difficulty, and not until after considerable delay and hesitation on their part. At the same time he also induced Mr. Parker, of Oxford, to become the publisher of the series; this, you will observe, was several months after the undertaking was first proposed and talked of, and not until a considerable number of names had been obtained.

On his return to Hampstead he mentioned the success he had met with, and the good prospects of his scheme to his friends, and laid considerable stress on the name of Mr. Parker as the publisher. This soon came to the ears of a violent partisan of the Evangelical party, residing also at Hampstead, who had hitherto ridiculed the scheme as a mere castle in the air, that never could be realized, but now began to be alarmed at the prospect of its success, and determined to do his best to "crush it in the bud," (an expression he is reported to have used when speaking of it.) With this object he consulted his friends, some of the leaders of his party, and it was resolved to start a rival scheme of a similar kind, having exactly the opposite class of writers in view; and as they knew that the previous scheme had been long talked of, and that many were hesitating whether to subscribe to it or not, they resolved to entrap as many of these waverers as possible; and with this view gave *their* scheme the name of the *Parker* Society—an unworthy trick, which has succeeded to admiration—adopting also the more popular plan of the Camden Society, making the books *exclusive* for their subscribers only, always a great inducement to people to subscribe, in case they should happen to want any of the books and not be able to get them. They have now obtained no less than four thousand names. Of this number hundreds certainly believe that Mr. Parker, of Oxford, is *their* publisher, and that the society was so called for that reason, as is proved by the number of letters continually addressed to him by subscribers to the Parker Society, to inquire why no volume has yet appeared.

I am aware that an extract from Archbishop Parker has been raked up as an excuse for the name; but as the Archbishop was not a Calvinist, it is singularly inappropriate, and evidently a mere shallow pretext to hide what would otherwise be too barefaced a fraud. The works selected for publication by this *Evangelical Society* are chiefly those of the Puritans and Calvinists of the time of Elizabeth, whose writings are well known to have had a powerful influence in bringing about the Great Rebellion. Whether it is the object of those who now reprint them to produce a similar result must rest with their own consciences to decide. The works which are to form the Anglo-Catholic Library are mostly those of well-known pillars of the Church, many of whom had been tried in the fire of that persecution, and many of those works were actually written either in exile or in obscurity at home, when their lives were scarcely safe. This was especially the case with Bramhall, whose works are to be the next in the series, while both his works and that of Courayer, on the validity of English Ordinations, also announced, are most valuable defences of the Church against Popery. Which of these works does Mr. Golightly consider as savoring of Jesuitism? And if Andrews, Bramhall, and Bull were Puseyites, as in truth they were, for Puseyism is only another name for true Church of England principles, is it not time that the eyes of the public were opened to the canting hypocrisy, or the monomania that endeavors to spread such alarm through the country against this awful *bugbear*.

I remain, Sir, your obedient servant,

An Anglo-Catholic.

Oxford, Dec. 17, 1841.

### DR. NEANDER, AND EPISCOPACY IN PRUSSIA.

We know not what truth there is in the report that the king of Prussia intends to introduce Episcopacy into his dominions, deriving the Apostolical succession from English hands, with the view of forming a Church on the model of our own. Doubtless his majesty sees and deplores the spread of rationalist principles in his dominions, and knows too well their tendency to beget a spirit of universal irreligion and scepticism. To oppose such a flood of unhallowed license and impiety, his majesty, we believe, also knows that the only effectual barrier is the authoritative teaching of the Holy Scriptures, through the Church and her formularies, and that the wilfulness and perversity of heresy can only thus be checked and counteracted; and as every honest private Christian gladly employs such divinely-tempered weapons in his defence, it speaks most favorably for a monarch to whom is entrusted the awful responsibilities of his subjects' spiritual welfare, that he deeply feels the importance of settled principles in religion, and seems disposed to follow the example of our own Apostolic Church. On this account we hail with unfeigned satisfaction the abovementioned report, and trust it will prove to be well founded. His majesty, it is said, is desirous that two of the most distinguished among his clergy should receive in this country consecration to the office of Bishop. Dr. Neander, of Berlin, is mentioned as one of the proposed prelates, and certainly no man could be mentioned, more fitted, by his talents and extensive usefulness, to occupy so distinguished a station. Dr. N. was born at Gottingen in 1789. His parents were of the Jewish persuasion, but he embraced Christianity at an early age, and has ever since defended and illustrated it by his numerous and learned writings. The most distinguished of these is his "Universal History of the Christian Religion and Church," of which the ninth volume appeared last year, containing the period from Gregory VII. to Boniface VIII. To this great work his studies and best energies have been directed—intending it to be, to use his own words, "a speaking proof of the divine power of Christianity; a school of Christian experience; a voice, proclaiming through all ages, words of edification, instruction, and warning, addressed to all who will listen to them." Another work of scarcely less importance, and calculated from its compendiousness to be more generally useful, is his "History of the Planting and Guidance of the Church by the Apostles," 2 vols. 8vo. Two volumes of his General Church History have been most ably translated by the Rev. Henry J. Rose, who has promised two more very shortly, should no unforeseen obstacles occur. Dr. Burton says of Neander, in his "Bampton Lectures," that "he has investigated with great patience of research, and with a very original train of thought, the early history of the Church; and that his History of the Church in the time of the Apostles will confer a lasting benefit on literature in general."

Dr. N.'s other works are, his Life of Saint Bernard, and the history of his age; Saint Chrysostom and the Church of his age, particularly the Eastern, a translation of the first volume of which appeared in 1838, by the Rev. J. C. Stapleton, rector of Teversal, Notts.—These works were preceded by his Life of the Emperor Julian, which showed his masterly powers for this species of composition. In his work entitled "Remarkable Events from the History of Christianity and Christian Life," 3 vols. 8vo., 2d edition, 1825, he has attempted the difficult task of communicating to unlearned readers a compendium of the History of the Church. His reply to Strauss is one of the best that has appeared in the voluminous controversy occasioned by the work of that learned infidel. He is now Professor of Theology in the University of Berlin, where his eminent talents are most advantageously employed.

## COMMUNICATIONS.

For the Churchman.

The Church's Rule of Fasting: *A Sermon, preached in Christ Church, Middletown, on the First Sunday in Lent*, 1842.

By the Rev. John Williams, M. A., Assistant Minister of the Parish.

It has been said, that after Dr. Harvey had discovered the fact of the circulation of the blood, not a physician in England above the age of thirty would believe the doctrine. Many Catholic truths have been hid so long under a mass of scepticism, and indifferentism, and liberality, that some of them virtually have been lost. When these truths are now brought forward, many of our *elder* brethren, who have been teaching and preaching the modern and *liberal* doctrines, are alarmed. They are unwilling to admit they have been wrong, though they reluctantly must acknowledge the voice of antiquity condemns them. This is not the case with our *younger* brethren: they have no favorite theories upon which they have dwelt, to defend. They are not placed in the unpleasant predicament of *unsaying* much that they have said; hence it is that in this day of the revival of true religion, this day of restoration, among these latter are found the ablest defenders of Catholic truth and primitive order. We hail the appearance of this sermon, and we are quite sure it will do much to vindicate the Church in Connecticut from the charge made against her of "departing from her first love." It is most certainly an able sermon. It is plain, its style is simple, it is clear and distinct. We have rarely seen one which more happily is adapted to the understanding of the plainest hearer, without descending to any impropor familiarity of expression; indeed, it is quite a model in this respect. The author ably illustrates the *duty* of *fasting*, by treating of the following general divisions:

"I. I shall endeavor to prove that the duty is plain from Scripture.

II. I shall attempt to point out in what it consists.

III. Speak of the way in which it has been received and arranged in that branch of the Church to which we belong; and

IV. Notice some of the benefits that may be expected to accrue to us from its due observance."

After showing that fasting does not consist in substituting one kind of food for another; but that our "abstinence ought to be an honest one," we have the following just and practical remarks:

"But though abstinence be essential to fasting, it does not in itself constitute the duty: to be acceptable to God, it must be accompanied by other things. A wretched fast would that be in which a man should only abstain from food, and should still mingle as freely as ever, in the pleasures,—I mean of course the innocent pleasures,—of the world. Retirement, prayer, and almsgiving, these are the necessary companions of acceptable abstinence. 'Fasting without mercy is but an image of famine; fasting without deeds of piety, is only an occasion of covetousness." Says a holy Father, one of the companions of the Apostles, 'That day on which thou fastest, thou shalt taste nothing at all but bread and water; and computing the quantity of food which thou art wont to eat upon other days, thou shalt lay aside the expense which it would have made thee, and give it to the widow, the fatherless, and the poor.'"

The author, under his third general division, brings to notice the requirements of the Church, and explains the reasons why she has prescribed certain days for fasting and prayer. He most fearlessly and eloquently thus vindicates from the charge of Popery:

"Such, brethren, is the wise, the beautiful, the holy arrangement of our days of fasting. But as the wisest and the best of things are not secure from captious cavillings, so has not this one been. I know, however, of only two serious objections that have been ever brought against it; and indeed these are most usually joined in the trite charge, that it is *formal* and *popish*, or to comprise all in one word, that it is *popish*. Now, brethren, we need not be frightened at a word; therefore, before we abandon the Church's plan, let us stop and ask, *How is it popish?*

"Is it in the way in which fasting is enjoined? This cannot be; for I have already shown you that it is left to each man's conscience, how and in what degree his abstinence shall be practised. Here therefore is the most entire liberty, instead of the bondage of Popery.

"Is it in the appointment of peculiar days? If so, the charge may extend farther than they who make it fancy. Once in a year, as we all know, the governors of the New England states appoint a set and peculiar day, on which they desire all the citizens to assemble themselves in their several places of worship, to humble themselves in their several places of worship, to humble themselves with fasting and prayer before God. Now, nobody thinks this is popish, nor would they if three or four days were appointed in the year. By what transmutation, then, does it happen, that when the Church of God appoints some set and peculiar days, then it becomes popish? The number is immaterial. If one set and peculiar day may be appointed, then two may; and if two, then any number.

"Again: it is no unusual thing in the denominations around us, to hear of days being appointed on which they all meet, to offer up throughout all New England, or perhaps through all the United States, united prayers for their clergy and students in theology. Now there is no Popery here. But when the Church appoints certain days, on which her children throughout the *world* shall unitedly fast and pray for their clergy, as Christians did while the Apostles were alive, and calls them Ember Days, then it instantly becomes a piece of Popery—by what process of reasoning I have never been able to discover.

"Yet once more: it is no unusual thing to hear of pious persons in different denominations setting apart some day in each month or week for fasting and prayer. I have observed, that in some cases the day selected was Monday. But why is it popish in the Church to select Friday, and so connect the humiliation of her children with the solemn recollections that attach to the day of our Lord's crucifixion?

"I have not entered upon these observations, my brethren, at this time, because I imagine that any of this congregation are likely to be frightened from their allegiance to the Church, by a charge which is too old and has been too often answered, to produce much effect, even when, as at the present time, it is renewedly urged and with great eagerness. But, though there be no danger, it may yet be our duty to give our reasons for our faith: and it does become at times the peculiar duty of a clergyman of the Church, to deny charges that he feels to be unfounded, under circumstances of peculiar solemnity. Such a period, I conceive, is the present. It is now a long time since appearances have warranted the conclusion, that, throughout this state, a systematic attempt has been and is in operation to impress it on the minds of the community, that the Protestant Episcopal Church is papistical: and that some of the clergy of that Church are peculiarly so. This charge has not been confined to the subject we are now considering. It has extended to every thing: Surplice and Prayer Book,—Reading Desk and Altar,—Organ and Chancel,—all are popish; and I am sometimes surprised that modern wisdom has not discovered it to be popish to worship God at all, or to pray to him in any way."

In the following pathetic manner does our author exhort his people to the discharge of this neglected duty:

"Would to God I could urge the subject upon you as it deserves! That I could persuade you to adopt the rule and to practise the duty! With what holy peace, and tranquil piety of other-days, unlike the heat and hurry of that we are now witnessing about us, would your Lenten season then be passed! With what subdued and chastened hearts would you go back to the allowed enjoyments of life after it was over! With what earnest prayers for a blessing on your clergymen, would you keep the Ember Days! With what solemn thoughts would Friday find you, remembering the crucifixion of your Saviour! And as a proof of your love for him, who for you denied himself and laid down his life, denying yourselves too: remembering that not the amount, but the spirit, is that which he regards."

We sincerely thank our young brother for the good service he has done to the cause of Catholic truth and the Church; and we pray that the spirit which animates this discourse may continue to prevail, until the doctrines and the duties which it teaches and enforces, are universally extended through the Church.

For the Churchman.

### THE RUBRIC CONCERNING THE OCCASIONAL PRAYERS, &C.

*Mr. Editor*,—In the last number of the Banner of the Cross, a correspondent, "O.," in an article with the above title, refers to certain communications on the subject, which were published in the Christian Journal in 1823 under the signatures of "N. S." and "K." I ask the favor of your reprinting those articles. The first, "N. S.," was written by Bishop Croes, than whom, perhaps, the Church never had a more enlightened or a more scrupulous and conscientious judge of rubrics.

They are as follows:—

"*For the Christian Journal.*

"*On the Rubric respecting the occasional Prayers and Thanksgivings in the Common Prayer Book.*

"As this rubric stands in the Book of Common Prayer of our Church in this country, a considerable difficulty exists in ascertaining which are intended by *the two final prayers*, before which the occasional prayers and thanksgivings are to be used. Hence a difference of opinion prevails on the subject, and, of course, a diversity of practice. Those clergymen who were in orders previously to the adoption of the American Prayer Book, well know, that, in the Prayer Book of the English Church, which they then used, *the two final prayers* were always understood to be *the Prayer of St. Chrysostom*, and *the Apostolic Blessing*: and accordingly the occasional prayers and thanksgivings were invariably used immediately before them. Some of these, adhering strictly to the rubric, as it stands in the American book, continue to use them, as formerly, immediately before these two prayers. A greater number, perceiving the incongruity of occurring again to prayer, after having pronounced the General Thanksgiving, which, in the Church of England, always succeeds all prayers, except the Prayer of St. Chrysostom, and the Apostolic Blessing; have ventured to introduce the occasional prayers before the General Thanksgiving, and the occasional thanksgivings after it. This, so far as it respects the occasional prayers, is also the practice of many who have been admitted to orders since the American book was introduced; but, that they may be considered as adhering to the rubric, they contend, that by the two final prayers mentioned in it, must have been intended the General Thanksgiving and the Prayer of St. Chrysostom; and to support this, they affirm, that the Apostolic Blessing is not a prayer. In addition to this error, in this respect—for a blessing is an application to the Deity for some favor, either for ourselves or others, and of course is of the nature of prayer—they are obliged, in order to be consistent, to use the occasional thanksgivings before the general one, which was certainly never intended, as it is a departure from the English practice, as will appear in the sequel, and does not comport with our ideas of propriety.

"The cause of this difficulty, in understanding the rubric, and of the unfortunate diversity of practice which has grown out of it, may be traced to an evident oversight in that venerable General Convention to which had been committed the office of making such alterations and improvements in the Common Prayer Book of the Church of England, as would make it suitable for the American Church.

"In the course of their deliberations on the subject, it was doubtless thought an improvement—and very justly so—to transpose from the occasional prayers and thanksgivings—where they still remain in the English Prayer Book—both *the Prayer for all Conditions of Men*, and *the General Thanksgiving*, into the morning and evening services of the book to be adopted for the Church in this country. In this act it does not seem to have occurred to them that an alteration of the rubric, relative to the particular places, in the morning and evening services, where the remainder of the occasional prayers and thanksgivings should be used, was necessary. At any rate, it was either overlooked or neglected; and therefore the rubric stands in our book—notwithstanding the transposition above stated,—precisely in the same words as it then stood, and still remains in the Common Prayer Book of the Church of England. Had it been altered in some way similar to the following, no difficulty would have occurred in comprehending its meaning.—*Prayers, to be used before the General Thanksgiving*, and *Thanksgivings, to be used after it.*

"As it could not have been the intention of that respectable body, in making the transposition referred to, to change the order in which the prayers were used, but merely to place *the Prayer for all Conditions of Men*, and *the General Thanksgiving*—which had from usage ceased to be occasional, as they were uniformly read, in all cases of public worship—into their proper stations, in the morning and evening services: at all events, it could not have been their intention to leave in doubt what order was designed: it therefore ought to be understood, that no rubric on the subject at present exists, and, till one is formed by the proper authority, that we should continue, or, if it has been departed from, adopt, as a usage, the course which would have been universally pursued, had no transposition of the prayer and thanksgiving above stated been made, and which is now practised by the Church of England. It is, that the occasional prayers be used, in the order in which they stand, immediately before the General Thanksgiving; and, as the General Thanksgiving in the English book precedes the other occasional thanksgivings, and is always read first, the occasional thanksgivings in our book should follow the General Thanksgiving in regular succession, as occasion may require. This is also the order which nature and propriety dictate. Observing this course, the clergy will restore the uniformity, in the case before us, which has so long unfortunately been interrupted, and advance one step nearer to that perfect union in all things, which cannot but adorn and exalt the Church of which they are ministers.

N. S."

"*For the Christian Journal.*

"*Messrs. Swords*,—I read with much pleasure the remarks of your correspondent N. S., in your number for August, 'on the rubric respecting the occasional prayers and thanksgivings in the Common Prayer Book.' I have ever agreed with him in the construction of the rubric, which he so clearly establishes as the correct one. I will take the liberty of offering another reason for supposing that construction to have been in the view of the Church. In the service for Ash-Wednesday, the Church provides proper special prayers; and in that for Thanksgiving-Day, a proper special thanksgiving. The former are directed to 'be said immediately *before* the general thanksgiving,' and the latter '*after* the general thanksgiving.' This, I take it, is a clear expression of the sense of our Church as to the proper location of occasional prayers and thanksgivings, and a proof that she did not design any departure from the rule and custom of the Church of England in this particular.

K."

The writer in the Banner, with others of his opinion, lays stress on an oft quoted declaration of Bishop White, whence it is inferred that the Convention of 1789 was especially desirous to change the old custom of introducing the occasional prayers before, and the occasional thanksgivings after, the General Thanksgiving. There can be no doubt that such was the conviction of the bishop's mind. But that it was the conviction of others who took an active part in that Convention, may be reasonably doubted. This diocese was represented by two clergymen*—the Rev. Dr. (afterwards the Rt. Rev. Bishop) Benjamin Moore, and the Rev. Dr. Beach—known and honored, for many years, as leading and influential men in the diocese, and equally so for their enlightened and conscientious Churchmanship. Their practice continued unaltered. That is, they continued, as they had always been accustomed, to use the occasional prayers before, and the occasional thanksgivings after, the General Thanksgiving. They were both active members of the Convention, and one of them, Dr. Beach, chairman of the Committee of the House of Deputies *on the occasional prayers and thanksgivings*. They could not but have known of any expression, in any way given, of the wishes and views of the Convention; and were certainly among the last to slight those wishes and views. They could not have thought that the Convention meant to change the ancient practice.

The truth appears to your present correspondent to be, that the General Thanksgiving, *being a Thanksgiving*, that is, a species of devotion which the Church, throughout her liturgy, distinguishes from *Prayers*, and therefore, in her estimate, *not a prayer*, is not in the contemplation of the rubric before the occasional prayers and thanksgivings. A prayer introduced immediately before the General Thanksgiving is introduced "before the two final prayers"—and no more than the two final *prayers*—"of Morning and Evening Service;" that is, the Prayer of St. Chrysostom, and 1 Corin-

* The Bishop of New York, Dr. Provoost, did not attend.

thians 13: 14. Whether the ancient custom is adhered to in this matter or not, the rubric is complied with. The point, therefore, is open for decision on any principle of analogy, congruity, or attachment to ancient order, which may seem wise and good.

There is another rubric the change of which I presume no one will contend was designed to introduce a change of practice, although the letter of the change itself is clearly that way. I refer to that immediately before the discretionary collects printed at the end of the Communion Service. It is in these words:—"Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister."

Now judging of this rubric simply *per se*, it gives no authority for the use of the Collects otherwhere than after the Collect for Grace in "Morning Prayer," the Collect for Aid against Perils in "Evening Prayer," and the Collect for the Day in the "Communion." Whether they are ever used in these places is unknown to me. How do they come to be used—invariably as far as I know—after the Gospel, on an ante-communion day when there is no sermon? The practice under the old rubric, and which our Church has, "*ubique, semper, et ab omnibus*," declared—the letter of the new rubric notwithstanding—was never intended to be changed, solves the difficulty. The ante-communion service formerly extended to the end of the Prayer for the Church militant. The English rubric touching the binding obligation of that service on all Sundays and Holy Days, orders that it shall be read, though there be no Communion, "together with one or more of these Collects last before rehearsed," (the discretionary Collects above noticed,) "concluding with the Blessing."

I need not say that no one—members of the Convention or others—ever dreamed of the alteration of the rubric being here designed to effect that change of ancient custom which the letter of the alteration would appear to require.

I am not called on to say why the Convention did not in these matters act with more precision. The wonder is that under the circumstances *they did so well*, and gave us so clear a code of rubrics. Bishop White's Memoirs of the Church affords evidence that not a little was done hastily, and more or less obscurely. Let us be thankful for what was otherwise, and glad that there is, in some instances, ample warrant for adhering to good old customs, even where the bald letter of legislation may wear another aspect.

O., JUN.

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For the Churchman.

*Mr. Editor*,—It was an unhandsome thing for the Presbyterian newspaper to treat our Low Church brethren as it has done. They have just reason to complain that it was not an enemy that thus reproached them, but a guide and an acquaintance—their companion and their own familiar friend. Nevertheless, as many of them are pious and reflecting men, I hope and pray that it may be overruled to their advantage. I trust it is not irreverent in itself—I know it is not in the spirit and feeling that prompts it—that I venture to suggest, in all Christian kindness, that it were not amiss to regard this charging home upon them of grievous inconsistency, if not of gross deception, as, in the course of Divine Providence, retributive for the unchristian efforts they have made to fix upon brethren of their own household the charge of Popery, or at least strong popish tendencies, and even of lack of that blessed change which is necessary to turn the heart to evangelical holiness. May we all have grace to search and try ourselves, to see ourselves aright, and to bear as just, and in a meek and penitent spirit, and with humble and anxious resolutions and endeavors for amendment, all the manifestations of the indignation of the LORD for our having sinned against him!

The studied silence of these brethren under the serious charge which has thus been brought against them, the past course of the portion of the press which is in their interest will not allow us to think arises out of any repugnance either of conscience or feeling to enter on their defence. Nor am I willing to attribute it to a consciousness on their part that the charge of inconsistency or deception is merited. The truth I presume is, that they have never been accustomed to bestow much thought upon the liturgy of their Church. They see the force of the arguments in favor of a liturgy, and yield to them; however this may be coupled with a desire to indulge the natural man's revolting at restraints, and the consequent wish to rid themselves of its requirements when they think they innocently may. They cannot resist the cogency of the arguments for Episcopacy; but they consider it as merely a good, perhaps the best, form of government, and a wise provision for external order, in the Church; but cannot consent to consider it as essential to the *being* of the Christian ministry, and the Christian Church. Within the range of these views, honestly and piously entertained, there is a great variety in the modifications of private, and to a certain extent of party, opinion and action. It reaches from the lowest grade of indifference to ecclesiastical law, usage, and respect for superiors, to a very decent compliance with all the stated duties growing out of connection with the Church. But there pervades the whole *an extraneous influence*. Their ideas of social worship, of Christian operation, and of personal piety, stray far beyond the inclosure which GOD has fixed around His Church, and look in all directions for rules of conduct, guides of judgment, and measures of conscience. Hence, honestly and truly pious in will and intent, and with an attachment, sincere however vague, to the order and institutions of their Church, they adopt these as a general rule; but regarding them as rather of the external form and mode, than of the internal essence of religion, think them meet to be surrendered, in importance of claim to study and reflection, to fancied holier and more fundamental principles and views, in which they can take counsel, and join in full sympathy, with brethren of other denominations.

This, I take it, Mr. Editor, is the true secret of their not being prepared to meet the searching inquisition to which the Presbyterian has called them. I will not for a moment suspect them of willingness to grant as true the Presbyterian's charge of Popery on the Liturgy; nor can it be supposed that they will willingly grant the Presbyterian's assumption that the Oxford Tracts give the only consistent view of the Liturgy. No: for the reasons above mentioned, they have not studied the Liturgy enough, nor thought enough of it, to be prepared for this unlooked for attack. If it please GOD to overrule it to their more careful heed to that blessed book, good will have thus been done to the cause of CHRIST, which the doers little meant or thought of.

Meanwhile I would affectionately present to the notice and reflection of those worthy brethren a topic of sacred importance in character, and of very large extent in bearing and influence. I have no doubt that the great mass of Churchmen, high and low, are truly, honestly, and piously desirous of having an end put to the unfortunate differences and dissentions among the followers of JESUS. As a general rule, however, their views on this subject are diverse, in that the latter would seek that happy end by a union of sects, and the former by the merging of all sects in the one Catholic body, the Church.

It would require a volume to do full justice to the vast and vastly important subject thus opened to view. I can now attempt nothing but respectfully and affectionately to throw out a few heads of reflection.

The treatment which our Low Church brethren have received from the Presbyterians ought to be a warning to them of the manner in which advances to the sects may be expected to be met. They will use up concession and compromise to their own advantage, and then turn round and attack and abuse whatever of Churchmanship may be left behind; nay, will even charge with want of Churchmanship, that is, with want of consistency or even sincerity—for if any respectable degree of intelligence and knowledge is allowed, inconsistency can hardly be separated from insincerity—when their pleasure is to bring reproach on friends who are unwilling or unprepared to come fully up to their mark.

There are probably but few among the friends of amalgamation with the sects, who would be willing to unite with them in what they hold to be the LORD's Supper. Now, does it not occur to them that that cannot be the oneness of the Church of CHRIST, which sets up divers altars, and severs Christians from each other even when they would celebrate the distinctive and *communing* rite of their religion? Our Low Church brethren cannot in conscience commune with the sects. If there is therefore to be true union among professing Christians, the Church, on their own principles, cannot unite with the sects in what they celebrate as the LORD's Supper: the sects must come into the communion of the Church. And is this blessed end to be advanced by concessions, compromises, and co-operations, whose inevitable tendency is to strengthen the impression that the difference is trifling between the Church and the sects, and that all are alike authorized of GOD to be His agents in promoting the interests of the everlasting Gospel?

Let us suppose, Mr. Editor, that the ministers and members of the Holy Catholic Church in this country, were of one heart and one mind; that they regarded their Church in its true light, as the only authorized depository, for their country, of the faith and religion of JESUS CHRIST, and His only authorized agent here for their extension at home and abroad; that all their efforts to this end were governed and concentrated accordingly; and that their devotional affections, and their principles and measures of personal piety, and active Christian enterprise, were all cherished and carried out *as of the Church*. What then, by GOD's blessing upon the unity which His own holy word represents as essential, could we not do? With its thousand clergy, its fifty thousand communicants, the large portion of our country's wealth and influence which it imbodies, and the accessions which its clergy and laity are constantly receiving from denominations around, what could not the American Church accomplish for GOD's honor and man's salvation, for our country's good, and for social welfare, if it were but *united?* And on what basis *can* it unite, but that of *the Church* to which *the promises appertain?*

The first blessed effect of meeting on this basis, would be the sacrifice of our differences. These come not of the Church—she is innocent of them. They come of *extraneous influences*. We bring the Church into too close contact with the world, its schisms, heresies, disputings, and rebellions against the order which CHRIST requires. Let the connection be severed. Let the sinful spirit of schism rave and rage and spend itself as it will. Be it ours to keep aloof from it, to *let it alone*, except in the sacred duty of arnestly contending for the faith once delivered to the saints, and of presenting in our united phalanx an effectual barrier against its unhallowed intrusion into the fold of CHRIST.

PRO ECCLESIA DEI.

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For the Churchman.

*Mr. Editor*,—I am glad to find that our City Mission Society is not ashamed or afraid of the evangelical emblem; nor willing to play into the hands of the Papists by granting that it is *their emblem*.

That blessed "*sign*" is to be seen, with other neat and fitting adornments, on the chancel wall of the new Mission Church of St. Matthew. There may it always be—a rebuke of that false friendship to the cause of the Reformation which would leave to Popery so much that is Catholic and evangelical.

CHRISTIAN.

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For the Churchman.

TRUSTEES OF THE SEMINARY.

*Mr. Editor*,—It is only a few days since, that I saw the communication of "H.," of the 12th of February, relative to the Trustees of the General Theological Seminary. It is certainly a matter of regret and surprise that such a mistake should have been committed as the one in reference to New Jersey. I was in the General Convention at the time the report of the Committee was made, and my impression has been, that the proper names were then read off, and under that impression I wrote to the Secretary of the General Convention as soon as I received the Journal, and stated my surprise at the mistake. From him I have received no answer. But perhaps I am mistaken in supposing that the names were read. If they were not, then I would apply to the Secretary of the New Jersey Convention, who was attending there at the time, and inquire of him whether the names he gave were the correct ones. *I should like to see his statement on the subject.*

I disagree with "H." in the opinion that the six gentlemen whose names are recorded on the journal are, *all of them*, Trustees of the Seminary for the next three years. Certainly three of them are not entitled to seats, for they were not elected by the New Jersey Convention, and the General Convention could not *confirm* an election which never took place. Whether the four members whose names are omitted, will be enabled to get possession of their seats, is a grave question. Perhaps they may, under the clause of the Constitution of the Seminary which provides for the supply of vacancies. I have not the Constitution before me now, but my impression is that they may.

C. OF N. J.

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DIOCESE OF CONNECTICUT.

*Confirmation.*—The Bishop held a Confirmation in Cheshire, on the 14th inst., and confirmed 27; and in Branford, on the 16th, and confirmed 49.

PENNSYLVANIA.—On Sunday morning last, 13th inst., Bishop Onderdonk confirmed 21 persons in St. Peter's Church, in this city; and in the evening 33 persons in St. Andrew's Church.—*Banner of the Cross.*

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# THE CHURCHMAN.

SATURDAY, MARCH 26, 1842.

A large portion of our present number is devoted to extracts from the late foreign journals, the interest of which would be lessened by being delayed. We have more on hand, for which we have been unable to make room. The article on Capital Punishment has already been deferred for two or three weeks, and the reasons which lead to its publication, forbid us longer to reserve it. The editor regrets, notwithstanding, that the paper appears without matter suited to the season of the Church; a deficiency which he knows is sensibly felt by many readers, and which, but for special reasons to the contrary, he would feel bound to endeavor in some measure to supply.

For the Sermon of the Bishop of London before the King of Prussia, see last page.

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REPORT *in favor of the Abolition of the Punishment of Death by law, made to the Legislature of the State of New York, April 14th*, 1841. *By* JOHN L. O'SULLIVAN, *member of the Assembly from the city of New York. J. & H. G. Langley*, 57 *Chatham street.*

The Report forms a pamphlet of 168 pages, of which some fifty pages are devoted to an attempt to show that Capital Punishment is neither enjoined nor sanctioned by the Holy Scriptures. It was made to the Legislature at the last session, and proposes a bill for the abolition of the punishment of death by law, which is before the present Legislature, and will probably soon receive their final action. We have no room for an analysis of the Report, and must be content to offer a few brief reflections on the general subject.

A limited right of civil government over the lives of its subjects has been claimed and exercised, we believe, by every nation on earth, and is defended, though on various principles, in all received theories of government.

It is important to remark, that in the present Report this right is CONCEDED. For having quoted an extract from the report of Mr. Rantoul to the legislature of Massachusetts in 1837, which denies the right, and argues against it from the theory of the social compact, the present Report says, pp. 44, 45, "It may be conceded, therefore, in the abstract, that society does possess the public right of inflicting the punishment of death for the crime of murder, as an extension of the natural private right of self-defence which resides in the hand of every individual."

The right is one thing, the explanation of it, another. We hold the report to its concession of the right, without regard to the theory of its origin.

The concession of the right, however, involves its divine sanction. For no one man, and therefore no number of men, can be justified in taking the life of man, except by the permission either expressed by Revelation or collected from reason, of Him who gave life. No one man, and therefore no number of men, possess a right over their own lives; a right which they do not possess, they cannot confer; and consequently, if government have, as is conceded in the Report, a limited right over the lives of its citizens, it must be derived from a higher than human authority. Therefore;

Whatever proximate resolution be made of the right, either into expediency, necessity, or self-defence, the ultimate resolution of it must be into the authority of the Supreme Lawgiver. This cannot be said of all the rights of civil government, most of which may be explained on the theory of the social compact. The right over the life of the citizen, however, cannot be so explained, as is clearly shown by Mr. Rantoul, and as is fairly implied by Mr. O'Sullivan himself, p. 48 of the Report:

"It is in vain to talk of a *forfeiture* of the right of life on the part of the criminal. Man can never rightfully *forfeit* his life—to any other than to the Power who gave it. The idea of a *forfeiture* implies that contract to that effect which none can pretend to exist. He cannot rightfully throw it away by his own act. The commission of crime—under the sway of influences of education and circumstance few of which, often, have been formed or controlled by himself—however it may darken his moral being with the same stain of guilt with which he has imbrued his hand, constitutes rather so much the stronger reason bidding him, on the most solemn considerations, considerations that extend from time through eternity, to live to atonement, to repentance, to repurification. There can be no such thing as a *forfeiture*, by man to man, or to men, of the right and duty of life, in any sense in which that expression can have an intelligible meaning."

"There can be no such thing as a *forfeiture* by man to man of the right and duty of life;" and again; "Man can never rightfully forfeit his life to any other than the power who gave it." This is sound language, and congenial to the spontaneous dictates of human nature.—But the Report itself concedes that government has the right to inflict the punishment of death for crime; and when the right is exercised, to whom is the life of the criminal forfeited? Again; the settled usage of language, and the authority of the best jurists, justify the expression that a man convicted of certain crimes *has forfeited his life;* and it is too much to say that an expression resting on universal consent, and sustained by the best authority, is used in an unintelligible sense. We agree, however, with the Report, that "there can be no such thing as a *forfeiture*, by man to man, or to men, of the right and duty of life in any sense in which that expression can have any intelligible meaning;" and thence we argue that the forfeiture is made, not to man nor to men who are the ministers of government, but to ALMIGHTY GOD, by whose authority they act. Thus, from the concession and argument of the Report, we are justified in the conclusion that government has a limited right over the life of the citizen, and that this right is justly and ultimately, as by the generality of mankind, who see rather than reason, it is spontaneously and immediately referred to a higher than human origin.

We appeal then to the FACT, that the punishment of death by law is sanctioned by the several states of our Union as a proof that the fathers of our republic recognized the divine institution of government. These great and good men doubtless had their theories of government, but they did not make hobbies of them; they used a theory, as far as it went, to explain the phenomena of government, but they were men of too much practical wisdom to bend the universal prescriptions of government to a favorite theory. They were no slaves to theories; and the existence of such features of government as conflict with *our* theories, may prove either that they did not hold these theories, or that they held them with modifications and abatements which we fail to take into account. The permission of slavery, for instance, is thought by many to be in collision with a theory of human rights unanimously held by the signers of the Declaration of Independence; it may be so; but it seems more respectful to their memory to deny the reality of such collision, and to resolve the appearance of it into our own imperfect acquaintance with their theories. The administration of oaths, the adoption of laws prohibiting blasphemy, and recognizing the LORD's day, and other institutions of the Christian religion, and especially the institution of marriage, on the ground on which our LORD has placed it, all which flatly contradict some popular theories of government, are also standing proofs that the fathers of our republic either did not adopt these theories, or at least did not blindly and rashly follow them. At all events, the sound argument is from fact to theory, and not from theory to fact; and hence we hold it to be more safe and logical to argue from the fact of capital punishment to the true theory of government, than from a bald theory of the social compact to argue for the abolition of capital punishment.

We are no advocates for such an unlimited divine right of government as would sanction oppression and subserve the purposes of tyranny. Laws which men make, men may repeal; and the rights which they have conceded in trust, they are at liberty to revoke when the trust is abused. But there is no room for this liberty in regard to those things which are immutably good or evil in themselves, nor in respect to those rights of government which men, having never possessed, have never conceded. Hence, *within these limits*, that is to say, in the execution of the immutable and fundamental laws of morals and in the power to punish certain crimes with death, we do not hesitate to defend human government on the ground of divine right and institution.

It will hardly be denied that the municipal laws of England, (whence our own are derived,) rests on this foundation; and that their rules respecting natural rights and crimes have been regarded by her best jurists as declaratory of the will of the Supreme Lawgiver, and as thence deriving their obligation. We wish by no means to be understood as justifying every particular enactment, but as referring to the principle and design of English legislation, which have been to render laws the expressions of the will of GOD, and to rest their obligation on divine authority. As little can it be denied that the tendency of much of the later legislation of our own country has been to remove the laws from this foundation, and to resolve them into mere conventional rules, having no higher authority than the present will of the governed. Hence the growing facility of divorces beyond the limits which the divine law allows, and other charges of a kindred nature; the statutes authorizing which are really not laws in any sound sense of the term; are not expressions of the Law of Nature, and therefore not calculated to promote the safety and happiness of Society; but are no better than the mutual agreements of a portion of one age and country to secure for themselves an impunity in crime.

Now in this view of the subject, we cannot but regard the question of abolishing the punishment of death by law as a very critical one for the legislature to settle. Government now has the right, and the right is inexplicable, except on the ground of its divine origin; the recognition of which is a confession of the divine right of government in the vindication of the laws which GOD has enacted, and in the punishment of crimes which He has forbidden. We should look upon the surrender of this right, therefore, as a new and portentous heave of civil government from its prescriptive foundation to the quicksands of an Atheistic theory; from being the appointment of ALMIGHTY GOD for the due administration of His laws to the contrivance of a herd of animals congregating for the harmonious indulgence of their own instincts; from the stability of LAW, which from its very nature and definition is the direction of a superior, and binds alike the willing and the unwilling, to the mutability of a *promise* which is the fruit of a compact that may at any time be cancelled by the good pleasure of the parties who framed it.

The stability and equity of government, the obligation of its laws, and the dignity of its officers, depend on the sanction, either expressed by Revelation or inferred by Reason, of the Supreme Lawgiver; and it is surely worthy of grave consideration whether we are prepared to adopt a measure which greatly tends to weaken this foundation and to remove it from under our feet.

It were gratuitous to prove a point which is conceded, otherwise the right of government to inflict the punishment of death might be sufficiently proved from reason and from the universal prescription of all ages and nations. Indeed, the supposition that government has not the right, and that the execution of criminals which is, and ever has been, the perpetual and visible proof of the authority of ALMIGHTY GOD acting through the ministers of justice, and upholding its eternal decrees; the supposition, we say, that this divine and impressive administration of justice serves, and ever has served, to attaint the functionaries of government with the guilt of murder, does seem to us to be the most revolting, insulting and monstrous, which folly and fanaticism could invent. And yet if government have not the right—ay, and the divine right, for no less is adequate to the case—to inflict the punishment of death, then the Report offers no insult to the legislature, but utters the simple and naked truth when it terms, as it frequently does, the execution of criminals "legalized," and "judicial murder;" "ruthless cruelty," and "an unanswerable lie to all public and private professions of Christianity." *Report, p.* 30, *and passim.*

The same point is also, we think, susceptible of the clearest proof from Divine Revelation. If there be a doubt on this subject, it is dispelled by the present Report itself; which, in order to disprove the sanction of the right by Divine Revelation, is driven to impute errors, cruelty, and a revengeful spirit, to the Mosaic code, and to contend that it was totally abrogated by the Gospel: for surely if any thing defeats itself, it is an appeal which is made to Divine Revelation, on the confessed ground of its divinity, and which can only sustain itself by imputing to the same Revelation, errors and contradiction. Thus as we have cited the Report itself in favor of the right, by its own concession, and in favor of the divine right by necessary implication, so now we cite it in favor of the revealed sanction of this right; an alternative to which a reader of the Report is naturally led who does not believe the Bible to be a cruel, sanguinary and self-contradictory code.

All punishments carry an appearance of cruelty, though in truth they are wise and humane provisions for restraining the spirit of violence and revenge. If the Mosaic code were sanctioned by GOD, it must be pervaded by this humane design; and indeed, they who have most thoroughly investigated the subject have shown, that the spirit of cruelty and revenge can no more be justly charged on it than on our own code for sanctioning capital punishment, solitary confinement for life, or any of the various kinds and degrees of imprisonment; and that in fact all its regulations were wisely and humanely adapted to restrain the spirit of violence and revenge in the way best suited to the age and nation. And as to the alleged abrogation of the Mosaic code, it ought surely to be so understood as to harmonize with our LORD's declaration, that he "came not to destroy, but to fulfil the law;" i. e., to fill out, enlarge and elevate the moral part of it by the addition of higher and purer precepts under higher sanctions. This view of the subject puts the Mosaic code, in general, and particularly the matters of polygamy, divorce, retaliation, &c., in a different light from that in which they are placed by the Report.

As the Report, however, refers to capital punishment as "public judicial murder," and as a violation of the sixth commandment,* and thus casts on the very legislature which it addresses an imputation which a regard for its own dignity should oblige the legislature to repel, we feel that there is the less reason for either surprise or complaint, that it should speak of "the crude, cruel and unchristian features of the Mosaic code," and of "the radically democratic spirit of his [our blessed Saviour's] whole doctrine."

If the right be, as is conceded in the Report, possessed by government, it is hard to see what is gained by seeking to deprive it of its scriptural sanction. Such a right, whenever or however exercised, needs, above all others, to be fortified by the most explicit sanctions of that authority which alone makes it a right; and since it cannot be totally denied, it surely ought not to be doubtfully vindicated.

But if the right be conferred by GOD on civil government, and if the government have authority to exercise it as His representative,—as must be the case, if it have the right at all, since as the Report conclusively argues there can be no forfeiture of life to any other than the Power who gave it,—then the actual exercise of the right must in some cases be obligatory. Else to what end is it given by Him who gives nothing in vain? And if in any case the exercise of it be obligatory, it will hardly be denied to be so in the case of murder. Nor let it be forgotten, that the practical denial of every obligation is sure to be followed by evil consequences proportioned to its magnitude and to that of the ends which it is intended to promote.

But apart from the indirect evidence afforded by the Mosaic code, do the Scriptures directly and specifically empower the civil magistrate to punish the crime of murder with death? On this point there are particular texts which on all sound principles of criticism must be deemed absolutely conclusive, which the Report, as it seems to us, in vain endeavors to parry, and the force of which, we apprehend, cannot be evaded except by a retreat to the broad ground that the Scriptures are not designed for the regulation of civil government. But this ground, however congenial to some popular theories of government, is directly in the teeth of those principles on which the Common Law of England and of our own country has been raised and expounded; the most enlightened jurists of both countries not only regarding the foundation of this law to be the eternal Law of Nature, but confessing also that the law of nature may be more surely and clearly ascertained by the direct and express declarations of the HOLY SCRIPTURES, than by the doubtful inferences and scanty collections of human reason. On these pages stands the record, "Whoso sheddeth man's blood, by man shall his blood be shed," and the Report has failed to convince us that this mandate, in the sense in which it has been immemorially received and acted upon, is not declaratory of a law of GOD, and designed to invest the magistrate with divine and plenary authority, for the crime specified, to take the life of the citizen.†

If the right of government to inflict capital punishment, and the obligation to exercise it, are proved, the cruelty of the act is purely a fiction of the imagination; as much so as the amputation of a limb; and to call it wrong, is a contradiction in terms. All declamation, therefore, on these topics, is the mere effervescence of passion.

Whatever be the fate of the present bill, we hope, and we have a right to expect, that the Legislature will be governed in their deliberations respecting it by the principles of Law and Reason, and not suffer their minds to be unduly influenced by petitions from the people, or the expressions of the public press.‡ Many of the subjects on which they are called to legislate are of the class which moralists term indifferent; i. e., neither intrinsically good or evil; and in such matters legislators may safely yield more or less to the wishes of their constituents. But in matters which belong to the foundation of law, which are intrinsically good or evil, and which are determined to be part of the law of nature either by the express revelation of GOD, or by those collections of reason which are manifested in universal consent or custom, the legislator who looks for no higher guidance than the will of his constituents, proves himself unworthy of his trust. In such matters he is bound to look beyond all local and temporary considerations, the expressions of a particular age or country, and to govern his vote by those principles and usages which embody the collective wisdom and experience of man, and thus to rectify the public opinion of his age by the principles of Law, and not to accommodate the law to public opinion. It is to this end that the duty of legislation has been in all ages committed to the wisest and gravest men, in order that their enactments might not be a mirror to reflect the evanescent feelings and views of the multitude, which are often one thing to-day and another to-morrow, but rather a rock on which the superstructure of society may be so immovably settled, that the changes of time and the fluctuations of passion shall not diminish its strength. And this is manifestly the principle of our own republic, in which the people do not meet in popular assemblies to define and expound the law, but devolve this grave duty on those whose powers, education and habits best qualify them for the task. We hope, therefore, that in this grave question our legislators will feel the true dignity and responsibility of their station; that they will bring the wisdom and steadiness of past ages to correct whatever they may see of lightness and rashness in the present; and not be tempted to compromise any settled principle of law or right reason under the specious pretext of reform. Reforms which are truly such, and are grounded on principle, are none the less valuable and permanent in their results for being slowly and cautiously made; reforms, which are so called, which are not grounded on principle, and which are really no more than concessions to a degenerate public sentiment, always aggravate the evil which they are meant to alleviate; or rather, in providing an escape from one fancied evil for the present generation, they entail manifold real evils on generations to come. Institutions live long after the reasons which led to their adoption are forgotten; and to set them aside on light grounds, and merely to satisfy the wishes of those who are not competent to judge of their nature and tendency, is not to advance society, but to keep it in a perpetual state of infancy and change.

On this ground we attach little importance to the argument in favor of abolishing the punishment of death, drawn from the unwillingness of jurors to convict those who are proved guilty of capital crimes. If the fact be so, the true remedy for the evil is to explain to jurors that they are under the influence of an erroneous conscience; that the law of the land is the rule by which their consciences should be governed; and that in adopting any other course under the plea of conscience, they are in truth sinning against the laws of GOD and man. If such arguments are ineffectual, we must bear the evil until it works its own cure. If it respected a thing indifferent, we might meet it by concession; but when it respects a principle settled by the law of GOD, the Legislature, we contend, has no right to meet it by concession; not to repeat that every concession of principle tends ultimately to augment the evil which it seems to remove; and that there is no limit to such concessions when once they are begun.

We have remarked, that if the right under consideration and the obligation to exercise it, exist, evil consequences must ensue from its surrender. The full extent of these consequences it is impossible to foresee, but some of them are obvious. One is the outbreak of popular feelings, attaining by the violence of mobs those ends of justice which cease to be secured by the calm energy of the law. Another is the continued mitigation of law to the morbid sympathies of one portion of the community until it defeats its own end, and fails to provide for the adequate protection of the whole. Another is the unsettling of the divine law, which cannot be broken in one point without involving other infractions in its trains. Of this we have a proof in the proposed act, the first section of which declares the punishment of death by law abolished, and proposes solitary confinement for life as its substitute, and the second proceeds as follows:

"§ 2. On conviction of any person of any crime thus punishable, he shall thereupon be deemed, with respect to all contracts, to the bonds of matrimony, to all rights of property, and to all civil rights and relations of what nature soever, dead, in all respects as if his natural decease had taken place at the time of such conviction."

Over the rights of property, over all rights and relations which are *merely* civil, the State, it may be granted, has an absolute control: it may declare a man civilly dead. But the bonds of matrimony are not merely civil; they have an obligation which the State can neither create nor annul, except in conformity with the Law of Nature as expressed by Revelation. But the proposed act goes much farther than to declare a man civilly dead; it invests the State with an absolute authority over the marriage contract; with authority to reverse and annul it, not only for causes not recognized by the divine law, but even, as it may happen, against the consent of both the parties; or, if the consent be presumed, permitting and encouraging one of the parties to contract an alliance which the law of GOD would pronounce adultery. Thus in the very act of surrendering a right which Divine authority confers, the State assumes to itself a power which the same authority forbids; thus fortifying delinquency in one point by usurpation in another, and confounding and unsettling the law of GOD in both. Strange anomaly in Christian legislation!

We have much more which we could wish to add, but having already exceeded our limits, we must close with the single remark, that the Report displays considerable research and ability, and that we shall greatly regret if any thing has escaped us inconsistent with the respect which is due to its author.

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* Augustinus, quæst. 71, super Exod Quod dictum est, (inquit.) *Non occides*, non putandum est fieri contra hoc præceptum, quando lex occidit, vel occidi aliquem occidi Deus jubet, ille enim facit qui jubet quando ministerium negare non licet. Hæc ibi Augustinus. Nempe homicida non est, qui Deo occidere jubenti paret, sed rebellis est, qui Deo occidere jubente parcit, ut patet exemplo Sauli Regis, 1 Sam. 15: 23. *Forbesius*, Theol. Moral. lib. vi. cap. 2.

That is;

It is not to be thought that when one is deprived of life by law, or by the command of GOD, there is a violation of the precept, "Thou shalt not kill;" for he does the act who orders it, nor is it lawful to refuse the service. This is the remark of Augustine; and certainly, he who takes life in compliance with the command or institution of GOD, is so far from being a murderer, that he would be a rebel if he refused to perform the act; as appears from the case of Saul, 1 Sam. 15: 23.

† It is curious to observe, (so extremes meet,) that the Report made to our legislature in the 19th century, in the fancied spirit of enlightened reform, adopts the same view of this and parallel texts as was adopted by the Mennonites or Anabaptists, a sect of turbulent fanatics that sprang up about the time of the Reformation, and, under the chimerical pretext that Christ was about to take the reins of government into his own hands, declared war against all law governments and magistrates of every kind. Speaking of Gen. ix. 6, the Report says: "There is nothing mandatory in it; . . . the simple future tense . . . without that addition of the Hebrew gerund which we usually render 'surely,' is merely future or *potential*; . . . it, (Gen. ix. 6,) is by many regarded as simply a prophetic and denunciatory warning against the shedding of blood, as calculated to produce a similar retributive fate." (Report, pp. 25 and 15) This objection is thus answered in Poole's Annotations on the place:

"The Anabaptists will have the text for punishing offenders to be taken, not preceptively, but prophetically, because they are phrased in the future tense, and so they shall imply not a command, but a bare commination; whereas if so, being general, they would contain an untruth; for many bloody malefactors often do escape the sword they have deserved: besides, 'tis usual in the Hebrew to put the future tense for the imperative mood, as Ex. xx. 13, and elsewhere. And this and such like texts do not only justify the use of the magistrates' sword as lawful, but require it as a duty; and in such a case, mercy to a bloody man may become cruelty to many innocent persons, as where pardons for murders are easily granted, these murders are exceedingly multiplied; as in France."

A reference to the Critici Sacri, or to Pool's Synopsis, will show it to be the concurrent sense of the commentators that the text under consideration, (with others like it,) empowers civil government to take the life of the murderer in the name and on the authority of God; in other words, by divine right. Thus Munsterus: "The magistrate is here instituted by God, and the sword given into his hands. GOD, who had before reserved all judgment to himself, and did not even suffer Cain to be put to death by man, after the deluge shares his power with man, and confers on him the power of life and death." Thus Fagius: "It is not lawful for any private man to do violence to a murderer and to kill him, but this pertains to the magistrate." Thus Vatablus: "Death is here decreed to murderers either by the magistrate or by an executioner otherwise sent by God." And to the same effect are the paraphrases of Castalio and Clavius. Nor is the view of Grotius, though gratuitously refined, (for the law was evidently prospective,) substantially different; who says: "When this law, (Gen ix. 6,) was given, courts of judicature had not been constituted; and therefore the natural right of retaliation is here declared; which after men were multiplied and distributed into nations, was, with the exception of some particular cases, deservedly entrusted to judges alone."

Ainsworth *in loco* remarks: "'He that sheddeth'—meaning *wilfully*, for he that killed his neighbor unawares, his life was provided for by the law in Numb. 35, 11. 'By man shall his blood be shed'—that is, by the magistrate; whose power is here established for killing all wilful murderers; as the Chaldee expresseth it, saying, 'With witnesses, by sentence of the judges, shall his blood be shed.'"

Bishop Patrick's comment is also worthy of note.—"*By man shall his blood be shed.* That is, by the magistrate or judges. For God had kept the punishment of murder in his own hand till now; as we may gather from the story of Cain, whom he banished, but suffered nobody to kill him. Bat here gives authority to judges to call every body to account for it, and put them to death. * * * I will only add, that they rightly conclude, that as courts of judicature were hereby authorized; so what was thus ordained against murder, by a parity of reason, was to be executed upon other great offenders; there being some things which are no less dear to us than life; as virginal chastity, and matrimonial fidelity," &c.

As the Report argues (with a view to restrict the passage to brutes) that the word *whosoever* should be rendered *whatsoever*, and quotes Michaelis to this effect, it may not be amiss to give the entire passage of Michaelis: "But it being at the same time a seeming punishment on the animals themselves, and a relic of the law formerly given to mankind while yet in their infancy, and in a state of extreme rudeness, and guided solely by their senses, 'Whatsoever creature sheddeth human blood, be it man or beast, by man shall its blood in like manner be shed:' [Gen. ix 6.] for according to the tenor of the preceding verse, where beasts as well as man are mentioned, where GOD had said that from man as well as beasts, he would require the blood of men, not indeed *immediately*, but as He expressly declares by the instrumentality of man to whom he assigns the duty of avenging it, the sixth verse is to be rendered not *whosoever*, but *whatsoever* sheddeth human blood, so as to include beasts as well as man."—*Com. on the Laws of Moses, Art.* 274.

A reference to Patrick, or to almost any of the commentators, will show that there were wise reasons for including beasts as well as men in the scope of the law; but the restriction of it to beasts alone is a strain on the text, of which it is impossible, we believe, to convict Michaelis, or any other commmentator. This view is, we apprehend, peculiar to the author of the Report, and one to the adoption of which he has apparently been led by devotion to a favorite theory. We are sorry to speak even with the semblance of disrespect of a writer whom we very highly esteem; but when we find him speaking of the received version of Gen. ix. 6, as given "from no other reason than the prejudice of a 'forgone conclusion,'" and again as "a clear *mistranslation*, founded on an ambiguity in the original; which ambiguity has been decided by the first translators, and so left ever since, by the light, or rather by the darkness, of their own preconceived views on the subject—views derived from the established barbarian practice of their time"—we feel that there can be no want of due civility in saying that the generality of his criticisms on the sacred text, (of which the above is a fair specimen,) will be regarded by all persons who are conversant with solid principles of interpretation, as of no weight whatever.

‡ The religious portion of the press is, we believe, opposed to the proposed change; at least we have observed in only one of our exchange papers, a decided expression in favor of it, and that (the Freeman's Journal, or Catholic Register, of this city) an organ of the Romanists. The excellent editor, we doubt not, was governed by the best intentions, and was probably not aware that he was acting in consonance with the settled policy of his communion, (in modern times,) which is to weaken the civil government, and thus strengthen the bonds of the Papacy. Indeed, on the general subject of the rights and foundation of civil government, the divines of modern Rome are little less extravagant than the early Anabaptists and Quakers, and are now playing the same game with the wilder sectaries, on a larger and more fallacious scale.

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☞ "A Presbyter of the Diocese of Pennsylvania" will find a letter for him in the Philadelphia Post Office.

## SUNDAY SCHOOL ANNIVERSARY.

(*Postponed until the first week in May.*)

The Bishop has appointed the *Eighth Psalm* of the Selection, to be sung by the scholars at the approaching Sunday School Anniversary.—Tune, *Peterborough.*

*** The Bishop requests a meeting of the parish clergy and missionaries of this city, with such lay-friends of Sunday Schools as they may invite, on the subject of the approaching Anniversary, at the Sunday School Building in the rear of St. John's Chapel, on *Wednesday next*, 30th inst., at 12 o'clock.

REMOVAL. THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, THE NEW YORK BIBLE AND PRAYER BOOK SOCIETY, *and the* PROTESTANT EPISCOPAL TRACT SOCIETY, *have removed their Depository to* No. 20 JOHN-STREET—*between* BROADWAY AND NASSAU-STREET. March 26.

We insert with pleasure the following letter from the Rev. Charles Dresser to Mr. Sparks, relative to the Treatise on Infant Baptism, which he is about to publish. Bishop Chase has also addressed a letter to Mr. Sparks, highly commending the work, and ordering 500 copies for his diocese. We should be glad to see similar orders from every diocese, believing, as we do, that it is calculated to promote the cause of truth.

Mr. Sparks,

*Dear Sir*,—I was much gratified to see announced in the Churchman received last night, "as in press, and shortly to be published, a Treatise on Baptism, by an unknown author," with a Preface by the Rev. Dr. Shelton, who had received the work from the Rt. Rev. Bishop of this Diocese. It is not with the vain hope of being able to add anything to the weight of their very just recommendation, that I would add my testimony to theirs, but simply to state some facts which may help the sale of the book where it is especially needed.

The author was the Rev. Alexander Hay, a native of Scotland, who came to this country in orders, soon after the Revolution, and who for many years was rector of Antrim Parish, Halifax county, Virginia, where he died about the year 1819. That he is unknown to fame must be ascribed mainly to the unpropitious times in which he lived, for flourish he did not. When invited to the charge of what was then a frontier parish, the Church in Virginia had received a downward impulse which no human power could withstand; and in a country where, before the Revolution, dissent was scarcely known, Mr. Hay lived to see twenty organized Baptist congregations, and the churches in which he had been accustomed to officiate, not only deserted, but literally desecrated and destroyed; and at the time of his death there was scarcely a communicant left to follow his almost friendless remains to the grave.

The essay on Baptism was printed in 1803, but from the unpopularity of the author, as well as of his cause, it was probably little known, and if read at all, with too much prejudice to be appreciated. In 1830, when a copy of it fell into the hands of the present writer, he could scarcely find one among his parishioners who had ever heard of it. Pleased with it himself, an opportunity was soon afforded, by the excitement occasioned by a Baptist Camp-meeting, to test its value as a guide to the inquiring on the subject of which it treats. To the minds of common readers he found it far more satisfactory and convincing than any popular treatise he had ever met with. From that time he desired its republication, but his remoteness from any press from which it could be issued with advantage, and his conscious inability to add what it seemed to want to render it complete, and to adapt it to the times—(an exposition of the true use and intent of this sacrament)—prevented him from attempting to usher it a second time into a world where it had fared so badly with itself and author. On inquiring for the work among the few families in his parish, which had never altogether lost their hereditary attachment to the Church, he succeeded in obtaining part of the original manuscript (still in his possession) and three printed copies, two of which were imperfect. These he brought with him to Illinois. Of the two, he had succeeded in making one entire copy, wanting only the title page—and had just had it bound for more permanent use, when it came to the notice of Bishop Chase.

Besides the Treatise on Baptism, the author printed two or three occasional sermons, and when the measures were in progress by which the Church in Virginia was despoiled of her endowments, he wielded his pen with much ability, if not with effect, in defence of her rights. One of the pamphlets called forth by that crisis, a remonstrance, I think it was, against the sale of glebes, addressed to the legislature, was forwarded some years since to the present historiographer of the Church. He left also in readiness for the press, sermons, which if published, would have made two volumes.

These statements I have made as an act of justice to the memory of one who deserved better of his generation than he received—and believing that the authorship of the forthcoming treatise being known, the demand for it might be increased, especially in the diocese where it was first published.

Respectfully yours, Charles Dresser.

Education and Missionary Society.—The list of delinquent churches published in our last has brought us several communications; two of which we annex. To St. James' Church we are requested to add the names of St. Peter's Church, Peekskill, and St. Mark's Church, Williamsburgh, as having made the special collection.

For the Churchman.

ERROR CORRECTED.

*Mr. Editor*,—In the list of delinquent congregations, published in the Churchman of last week, one parish, at least, has been misrepresented. If the Board of Managers of the Education and Missionary Society will turn to their Treasurer's acknowledgment made in your paper of the 8th of December last, they will see that they have done injustice to

St. James' Church,

March 21, 1842. Hyde Park.

*The Reply of St. Mark's Parish, to the charge of delinquency.*

New York, March 21, 1842.

To the Editor of the Churchman.

*Rev. and Dear Sir*,—The parish under my care having been published in your columns of the 19th inst. as a "delinquent parish," (see also "Churchman" of the 12th,) by the authority of the managers of the Education and Missionary Society of this diocese, I presume that you will cheerfully grant the request which I have to make, that you will insert in your next paper the following statement and resolutions.

From May, 1837, when St. Mark's Church was first opened after my election to the rectorship, to December, 1839, the congregation contributed in plate collections for *Diocesan* Education and missionary purposes, $1440; of which sum $1100 went into the Treasury of the managers above named. In December, 1839, a circular having been sent to me as the head of a "defaulting" parish, by the managers, I was constrained to lay before the bishop, as the President of the Society, a statement of what this parish had done. A kind and flattering reply was immediately returned, from which (in order that I may not occupy too much of your paper) I shall quote but two remarks. The whole letter I am ready to show to the managers or to any others who may wish to peruse it. "It has always," says the bishop, "given me great pleasure to think and speak of your parish, as one of the best ordered, most prosperous and most liberal in the diocese." And in conclusion he observes, "I presume no farther use need be made of your letter, than my availing myself of the very gratifying information it contains to state, as opportunity may offer, my entire satisfaction with the support rendered by your parish to the objects of the Education and Missionary Society."

From 1840 to the present time, the collections in St. Mark's, for *Diocesan* Education and Missionary purposes, have amounted to $700, nearly $400 of which sum the same managers have received. The result is, that in 5 years, of $2100 raised by us for *Diocesan* objects, the Education and Missionary Society have had nearly $1500.

Under these circumstances, on Saturday last, at the regular meeting of my Vestry, previous to the Easter election, I felt it to be due to the parish and myself to call their attention to the facts of the case; whereupon the following resolutions were unanimously adopted.

Extract from the minutes of the Vestry of St. Mark's Church in the Bowery. New York, March 19th, 1842.

"Whereas it appears that the managers of the Education and Missionary Society of the Protestant Episcopal Church in this Diocese, have published in the columns of "the Churchman" of March the 19th, the name of St. Mark's Church, as a "delinquent parish," inasmuch as the rector, in the exercise of his judgment and discretion, has not seen fit to make the special collection recommended by the last Convention in behalf of said Society; and whereas it further appears, from the evidence laid before this Vestry, that since the rector took charge of the parish, in May, 1837, upwards of $2100 have been contributed by his parishioners to Diocesan Education and Missionary purposes, of which amount nearly $1500 were paid into the Treasury of the aforesaid Society;

Therefore, Resolved unanimously, as the judgment of this Board, that the parish which they represent, having given a liberal and hearty support to the present time to the Education and Missionary Society, is not deserving of the stigma which the managers have sought to cast upon it.

"Resolved, That this Board question the right of the Society to censure St. Mark's Church for not repeating her liberality upon every call of the Society, and that the assumption of such a power is ill calculated to stimulate the future charities of the Church.

"Resolved, That the rector be requested to transmit a copy of these resolutions to the managers of the Society, and to the editor of the Churchman for publication, accompanying them with such further statements as he may deem to be expedient.

Attest. Henry Anthon, Rector."

Rev. Dr. Seabury.

The Rev. Thomas S. Brittan, having removed into this Diocese from that of Western New York, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

TO CORRESPONDENTS.

"A Genevan," "W. H. T.," "W. A.," and a letter from Mr. Delavan are received.

"H. L." in our next.

*From the Banner of the Cross.*

CHRISTIAN EDUCATION IN ILLINOIS.

My Dear Brother:

When I asked insertion lately in the "Banner of the Cross," for an extract of a letter from my brother of North Carolina, announcing his providential rescue, for the Church, of the buildings erected at Raleigh for "the Episcopal School," I used some "plainness of speech," in describing the shameful indifference with which the ventures and labors of the bishops, in devising "liberal things," are disregarded by the body of the laity. Thus far, the editors of our Church papers have seen nothing in my appeal to commend it to their notice; and I had no reason to doubt that it had fallen to the ground. I am thankful to know, from what follows, that it has cheered one great and generous heart; and if it did no more, it were well done.

Robin's Nest, Jubilee, Illinois,
22d Feb., 1842.

*To Right Rev. Bishop Doane.*

My Dear Sir:

I desire very sincerely to thank you for the kind manner in which you have mentioned the Seminary, which I have been for many years endeavoring to found, and bring into operation, for the benefit of the Church in Illinois. I had reason to think I had been neglected by my brethren: my heart was ready to faint.

Here I am, without salary or missionary pay of any kind, (except now and then a little crumb sent by a raven, from a great distance,) literally starving, for all that the Church is doing for me. And what am I about all this while? I would you were on the spot to witness! Building a second Kenyon College! Yea, more: what that was and is to the male sex, this is and will be to males and females of the latest generations of our Occidental Regions.

And what am I doing this great work with? With little sums of money, which, all put together, do not amount to as much as it costs to build an ordinary decent stone church, in one of your Atlantic cities.

As yet, our lands are not mortgaged for debt; our buildings are not aliened to the builders; no notes of ours are held by the banks: Jubilee College, with all its appurtenances, is *out of debt*, except to myself; and *I am on my last legs*. If I do not hold up now, I "stumble on the mountains," and "the Philistines will rejoice."

And what will those who call themselves true *Israelites* do? Will they not have occasion to mourn when they see an aged brother buried in the ruins of an institution, which, if it had been aided in time, and completed before his death, would have been the brightest jewel in the zone that binds the Eastern with the Western Church?

You may (if you think it worthy) publish this letter—if otherwise, it may appear in my Reminiscences; a work treating chiefly of *errors* of by-gone days, too late recited to admit of remedy.

Your faithful and affectionate brother in Christ, Phil. Chase,
Once of Ohio, now of Illinois.

For the Bishop of Illinois I need not say one word. There is no man living that can speak more effectually than he can for the Church. Gladly would I *do* for his important institution: but I too am "at charges" for the same great cause; and likely to be, for all the Church, thus far, has seemed to care. What I would add to what I have before said, (in the Banner of the 5th of February,) for my right reverend brethren of Illinois, of North Carolina, of Vermont, of Ohio, and of Tennessee, with him who bears the honored name of Missionary Bishop, is simply the expression of my gratification that at Jubilee, the education of *females* is also to be cared for, by and in the Church. Not too soon for the well being of the West, if the following, from a newspaper of the day, be the record of what really did occur.

"*Thomas Paine.*—The 105th anniversary of the birth of this illustrious infidel, was celebrated in grand style at Salubria, Wiskonsan, at the dwelling of Abner Kneeland, formerly of Boston. A repast was provided, at which ladies and gentlemen partook. These were among the toasts:

By Mrs. Adams.—The daughters of Iowa—may they learn less of priestcraft, and lay aside their Bibles for the distaff and loom.

By Mrs. House.—The infidels in Iowa—they have lived too long in the woods to be frightened by priests.

By Miss D. L. Rice.—The future immigrants to our beautiful territory—may they leave all their superstition behind them.

By Miss D. J. Rice.—The young ladies of Iowa—may their buoyant minds and guileless hearts never be ensnared by the artifices of the priest."

It is to be hoped that this is false. Better a libel and a lie, than that such words should come from woman's mouth. But, even that women should be pure and pious, is of grace, and not of nature. That she is our comfort and our crown, comes only of the Cross. It was not so in Greece. It was not so at Rome. It is so nowhere, and can never be, but through the teaching of the Spirit. If children are not trained up "in the nurture and admonition of the Lord," there is no promise for the men and women: as with the daughters, so with the mothers. What a man soweth, that shall he also reap. When all our children shall be taught of the Lord, then great shall be the peace of our children. Would that these plain promises of Holy Scripture, and the duties which result from them, were more accounted of among us!

Your faithful brother and friend,
G. W. Doane.

*Riverside, 12th March, 1842.*

*From the British Critic of January, 1842.*

The Christian Knowledge Society's edition of Jeremy Taylor's Golden Grove has had for a long time "A Guide for the Penitent" bound up with it. Another edition has since, we hear, been issued, in which this is omitted. An omission of this sort is a very significant step, and should not be passed over at least without a protest; for if one by one the works of our elder divines are thus stigmatized by no inconsiderable authority as obsolete, such persons as agree with them in doctrine must needs find themselves more and more thrown into the unfair position of seeming innovators instead of actual preservers. Is it omitted because the spirit of penitence is opposed to that of the present age, to which this Society seems too ready to bow? Or, because it advises the troubled in spirit "to disburden themselves into the bosom of their Confessor, who not only standeth between God and them to pray for them, but who hath the power of the keys committed to him, upon their true repentance to absolve them in Christ's name from those sins which they have confessed to him?" Or is it omitted because it gives strong rules and exhortations about fasting? It may be as well to observe, that the edition recently printed at Oxford includes the "Guide for the Penitent."*

* The same may be said of the reprint by Appleton.

DIED,

Sunday morning, 13th inst., of consumption, Francis L., daughter of Samuel Whitney, aged 17 years.

On Thursday, the 17th inst., Mrs. Jane Major, relict of the late Henry Major, in the 55th year of her age.

## CALENDAR.

MARCH.

27. Easter-Day.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

APRIL.

3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*City of Brooklyn.* Thursday, March 17, in Emmanuel Church, admitted Henry M. Beare to Deacons' Orders. Morning Prayer was read by the Rev. Edmund D. Barry, D. D., of the Diocese of New Jersey, assisted by the Rev. Lot Jones, Missionary of the Church of the Epiphany, New York, who read the Lessons, the Sermon preached by the Bishop, and the candidate presented by the Rev. Kingston Goddard, the Rector of the parish.

Sunday next before Easter, March 20, in the morning, confirmed 45 in St. John's Church.

*City of New York.* In the afternoon, confirmed 163 in Zion Church. On this occasion a number of the candidates were from All Saints' Church, and the Mission Church of the Epiphany, brought by their respective pastors, who, in conformity with the Bishop's advice, have each an annual season of preparation for confirmation for the benefit of his people—the candidates being taken to some other Church in the years in which no confirmation is appointed for their own.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn*.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county*. Tuesday, 10, Fort Edward, *Washington county*. 11, Sandy Hill. 12, Glens Falls, *Warren county*. Saturday, 14, Granville, *Washington county*.

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county*. Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county*. Tuesday, 24, Malone, *Franklin county*. Thursday, 26, Norfolk, *St. Lawrence county*. 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., Christ Church, *Troy*; 4 P. M. Waterford, *Saratoga county*.

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county*.

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

## NOTICES.

ST. GEORGE'S CHURCH.

A sermon will be preached in St. George's Church, by the Rev. Isaac Peck, to-morrow, (Sunday) evening, and a collection made in aid of the funds of the Young Men's Auxiliary Education and Missionary Society. Services to commence at half past seven o'clock.
New York, March 26, 1842.

ST. BARTHOLOMEW'S CHURCH.

The Ninth Anniversary of the Young Men's Auxiliary Education and Missionary Society will be celebrated at St. Bartholomew's Church, on Monday evening next, the 28th inst. The Annual Report of the Society will be read, and addresses may be expected from the Rt. Rev. Bishop De Lancey, and others.
Services to commence at half past seven o'clock.
New York, March 26th, 1842.

## ACKNOWLEDGMENTS.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since March 8th, 1842.

From S T Skidmore $10, A Barclay 5, G C Verplanck 50, Wm B Astor 50, Hamilton Fish 5, A J Cotheal 10, J L Lawrence 10, Wm Mitchell 2, J S Carpender 5, John J Henry 3, Arthur Stewart 20, John Campbell 20, J H Williams 20, C J Aldis 10, G G Van Wagenen 10, Miss Templeton 10, C N S Rowland 10, J L Moore 10, E W Laight 10, Mrs E Dutilh 10, Mrs C J Stevens 10, Stewart Brown 25, J T Adams 5, J Smyth Rogers 5, T B Satterthwaite 5, O J Camman 5, G F Allen 5, George Clark 5, Daniel Le Roy 5, Wm S Wetmore 25, John Perkins 5, S J Bebee 25, O C 10, U J Ward 5, Wm Whitlock, jr, 25, J Q Aymar 20, Jacob Little 25, Robert Gracie 3, Jacob Walton 10. Total, $503.

Lewis Phillips, Treasurer,
March 23, 1842. 54 Wall street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 16th inst., has received the following contributions, viz.

From St Paul's ch, Woodbury, for Southport, Wiskonsan, by Rev S G Hitchcock, rector, $5; from St Ann's ch, Lowell, semi-annual missionary collection, Phineas Casper, Esq, Treasurer, $48; from sundry persons for church at Evansville, Indiana, by the Rev H M Beare, $33 25; Trinity parish, New Haven, Young Ladies' Society, for church at Evansville, $20. Total, $106 25.

Thomas N. Stanford, Treasurer,
152 Broadway.

New York, March 23, 1842.

CHURCHES AT TECUMSEH AND CLINTON.

The following is recorded with grateful pleasure by the subscriber: it comprises the whole amount of what he has yet received in answer to his late appeals on behalf of the Churches at Tecumseh and Clinton, Michigan, commencing in August, 1841.

FOR CLINTON.

From the congregation of St Paul's ch, Detroit, Mich, $35; Trinity ch, Cleveland, Ohio, 38 5; Rector of the above, 3; St John's ch, Ohio city, 10 36; St Paul's ch, Buffalo, (W N Y,) 47 2; Rector of the above, 3; St Luke's ch, Rochester, (including $13 collected by Rev C Stout,) 76 93; Collected in Canandaigua, by Rev C Stout, 7; Trinity ch, Geneva, 30; St Peter's ch, Albany, (N Y,) 20; rector of St Paul's ch, Albany, 5; Mrs Carter, Troy, 5, Rev D Burger, Cohoes Falls, 5; Christ ch, Hudson, 17; Trinity ch, Athens, (including $20 from Dr Pierce,) 28 38; Christ ch, Springfield, Mass, 21 75; St Matthew's ch, South Boston, 5; Trinity ch, Boston, 60 81; St Paul's ch, Boston, (including $25 remuneration for ministerial service,) 70; St George's ch, Flushing, N Y, 38 7; Grace Church, Jamaica, 26 63; G Fox, Esq, New York city, 10; St Stephen's ch, Providence, R I, 5; St John's ch, do, 30 10; Grace ch, do, 40; F M Society, Bristol, 5; Rev John Bristed, Bristol, 10; Christ ch, Hartford, Con, 51 28; Trinity ch, Columbus, Ohio, 30; rector of the above, 17; sums acknowledged by the Treasurer of Domestic Missions, to Feb 12th, 1842, 65. Total, $816 38.

To be deducted for travelling expenses, $145 98.

The sum originally required was $800.

FOR TECUMSEH.

Christ ch, Hartford, Con, 5; Trinity ch, New Rochelle, 10; St Stephen's ch, New York city, 39 36; Mite Society of Christ ch, N Y, 10; Grace ch, Newark, N J, 9; St Thomas' ch, N Y city, 149 39; Ascension ch, do, 65; —— Bard, Esq, per Swords, Stanford & Co, 1; L B, per M D Benjamin, Esq, do, 10; J D Wolfe, Esq, do, 10; St Paul's ch, Phil, 23 51; a member of Christ ch, Phil, 2; two members of St Stephen's ch, Harrisburg, 6; St James' ch, Zanesville, Ohio, 12 31; Trinity ch, Columbus, Ohio, 34 75; sum acknowledged by the Treasurer of Domestic Missions, to Feb 12th, 1812, 143 37. Total, $530 69.

To be deducted for travelling expenses, $168 77.

The sum originally required was $1,366.

The subscriber is happy to add that there are *promised* sums of various amounts, whose arrival he now is waiting with fullest *confidence* if not *patience*. Also that in some quarters where neither contributions nor direct promises could be conveniently given, he was permitted to cherish *hopes*, which his experience of Eastern kindness and beneficence, whispers in cheering accents to him, may soon be more than realized.

W. N. Lyster, Missionary officiating in
Lenawee and Washtenaw counties, Mich.

Springville, Feb. 24, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From G G Van Wagenen, annual, $2. "Cash," by the hands of J A Sparks, $1. A gentleman of St. Thomas' ch, by the hands of Rev Amos Pardee, $5. Total amount, $8.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, March 23, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Lieut E P Scammon, U S A, annual, $1. G G Van Wagenen, annual, $1. Collection in St Thomas' ch, after a sermon in the evening by Rev J H Hobart, $76 42. A gentleman of St Thomas' ch, by the hands of Rev Amos Pardee, $5. Right Rev Bishop Whittingham, D D, $20. Total amount, $103 42.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

☞ Just published a Tract on "The Duty and Benefits of Fasting."

New York, March 23, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Trinity ch, Ulster, Rev H Adams, rector, special collection, for Education and Missionary fund, $5. St Luke's ch, Catskill, Rev J F Phillips, rector, special collection for Missionary fund, $9. St James' ch, Goshen, Rev J A Spencer, rector, collection for Education fund, $6, and for Missionary fund, $8. Christ ch, Hampton, Rev L M Purdy, rector, for Education fund, $3 50, and for Missionary fund, $3 50. St Matthew's ch, Unadilla, Rev N H Adams, rector, special collection for Education and Missionary fund, $10. St Michael's ch, New York, $39 38, and St Mary's ch, New York, $2 84, Rev J C Richmond, rector, special collections, 1841, for Education and Missionary fund. Annual subscribers, $41. Total amount, $128 22.

C. N. S. Rowland Treasurer,
March 22, 1842. 55 Water-st.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Phineas Capen, Esq, Treasurer, Mass Board Missions, from St Ann's ch, Lowell, semi-annual missionary collection, $30; Christ ch, Ladies' Miss Society, Cambridge, $5; Trinity ch, Lenox, Christmas collection, $8 50; Miss Rust, St Peter's ch, Salem, her annual contribution for support of a scholar at African Mission, $15—$58 50. From St Paul's ch, Woodbury, Ct, per Rev G H Hitchcock, rector, $5; family mite box, New York, $2 16; St John's ch, Waterbury, Ct, Rev J L Clark, 2d payment of 3d year's education of Sarah Morgan, at African Mission, $10; from a friend, Williamsburg, Va, for education of either Margaret or John Page at Greek Mission, $30; from a member of St Luke's ch, Rochester, N Y, for China, $5; from Christ ch, Cooperstown, N Y, Rev F T Tiffany, rector, $9; from St James' ch, Pequa, Ohio, $30; St John's ch, Bellefonte, Pa, per Rev Geo W Natt, $10. Total, $159 66.

J. Smyth Rogers, Treasurer.

New York, March 23, 1842.

MOUNT PLEASANT ACADEMY AND BOARDING SCHOOL.

SING SING, WESTCHESTER COUNTY, N. Y.

THIS popular Institution for the education of young gentlemen, will reopen on the 1st of May next, under the direction of the Rev. Orlando Harriman, A. M., of the Episcopal Church, and Marlborough Churchill, Esq., of the U. S. Mil. Academy, West Point, Principals.

The beauty and healthfulness of its location, its fine building and extensive grounds, together with its easy access from the city, render this institution one of the most desirable for the education of youth.

Pupils may pursue either a Commercial, Mathematical, or Classical course of study, according as they are intended for College, or for active life, and in each of these departments the instruction given will be most thorough. The idea of the principals is to combine a finished education with Christian morals and gentlemanly manners.

Circulars containing a full statement of their views, terms, &c., may be had at the bookstores of Messrs. Swords & Stanford, 152 Broadway, and Mr. Robert Carter, 58 Canal street, and at the office of the N. Y. American.

REFERENCES.

Rt. Rev. Bp. Onderdonk; Prest. Duer, Col. Coll: Rev. Prof. McVickar, do.: Rev. Dr Berrian, Rev. Dr. Knox, Rev. Dr. Eastburn, Dr. John Neilson, W. B. Crosby, Esq., James Smith, Esq., Gen. C. W. Sandford, Charles King, Esq., New York: Rev. C. H. Halsey, Hon. A. Ward, Sing Sing: Rev. Prof. McClelland, New Brunswick, N. J.: Profs. Mahan and Bartlett, West Point: Col. Totten, U. S. Eng.; Hon L. Saltonstal, Washington; Com. Perry, Brooklyn, L. I.; Col. De Russey, U. S. Eng., Fort Monroe, Va. 3t. March 26.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.

II. The School is *limited in its numbers*.
1. That it may be a family.
2. That its head may have intimte knowledge of its members.

III. The school is *select*.
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught*.
1. The Scholars study under the immediate direction of their masters.
2. The teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

*Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.*

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Wittingham, D. D., Baltimore, Md.
March 26. tf

NEW YORK LYCEUM.

New York, 26th Feb. 1842.

*To the Directors of the New York Lyceum:*

Gentlemen: The undersigned being anxious that themselves, with the other inhabitants of our city, should have the opportunity of hearing a course of Lectures from the distinguished English Geologist, Charles Lyell, Esq., F. R. S., &c., beg leave to bring the subject before your board. It cannot be unknown to you that this gentleman holds an eminent rank among the cultivators of that science, that he has delivered successful courses of Lectures in Boston and Philadelphia, and it is understood that he is provided with the means of illustrating such a course by drawings, &c., of the most interesting character.

Believing that the organization of your institution is such as would be likely to extend the benefits of his instructions widely, and at the same time conduce most efficiently to the proper remuneration of the lecturer, it is respectfully suggested that you take into consideration the propriety of inviting him to deliver a course in the place where the lectures of your institution are usually held.

In a cause of such importance, the undersigned trust that the co-operation of other public institutions may be obtained, as it rarely happens that equal learning and talent can be commanded for such an object.

We are, gentlemen, &c.

| | |
|---|---|
| H. C. De Rham, | Wm. C. Redfield, |
| W. A. Duer, | David C. Colden, |
| James Wadsworth, | John McVickar, |
| J. Kearney Rodgers, | Jon. M. Wainwright, |
| James Renwick, | Charles Anthon, |
| Jon. Goodhue, | Jon. Delafield, |
| Henry Brevoort, | James G. King, |
| Geo. Wilkes, | Deming Duer, |
| J. Aug. Smith, | John Duer, |
| James E. Dekay, | Jacob Harvey, |

John W. Francis.

☞ In accordance with the wishes expressed in the above communication, the New York Lyceum extended an invitation to Professor Lyell, which has been accepted. The Lectures to commence on Wednesday evening, 16th inst. The illustrations, which are over one hundred in number, are very large and splendid, and more ample than any heretofore used.

☞ PROFESSOR LYELL'S LECTURE ON GEOLOGY.

A course of Eight Lectures on Geology, by Charles Lyell, F. R. S., President of the Geological Society of London, will be delivered before the New York Lyceum, and the citizens generally, in the Broadway Tabernacle, commencing Wednesday, the 16th inst., at half past 7 o'clock, P. M.; to be continued every Wednesday and Saturday until concluded.

The course will embrace the following subjects, viz:

Fresh Water Formations of average extinct volcanos of successive periods.

Structure of Etna; origin of granite rocks; changes in the organic world.

Upheaval and Subsidence of the Earth's Crust; submergence and re-elevation of the Temple of Serapis.

Origin of Coral Reefs, and theory of their circular form; Coralline Limestone of various geological ages.

Nature and origin of Coal.

Foot-marks of fossil Animals.

Chirotherium Organic remains of the most ancient rocks.

Recession of the Falls of Niagara.

Boulder Formation Transporting Power of Ice: Action of Glaciers and Icebergs.

Each Lecture will be illustrated with very large and splendid drawings, prepared in England expressly for his Lectures in this Country.

Tickets for the Course, $3; ditto to Members of the Lyceum, $2; Ladies' Tickets, $2—to be had at the Library of the Lyceum, 411 Broadway; at Saxton's, 126 Fulton st.; and at Wiley & Putnam's.

March 16—2t.

A GENTLEMAN, desirous, and in all respects competent, to establish a first rate Classical, Boarding, and Day School, in one of the most delightful villages on the North River, and within five or six hours of the city, may hear of something to interest and encourage him, by applying to the editor of the Churchman.
March 19—2t

THIS DAY PUBLISHED,

PART 1, of a complete Hebrew and Chaldee Concordance and Lexicon to the Old Testament. Together with an Introduction and Appendices. By Dr. Isaac Nordheimer, assisted by W. Wadden Turner.
WILEY & PUTNAM,
Booksellers, Publishers, and
Importers, 161 Broadway.

*** Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid*. March 19.

ORGANIST.

THE advertiser, a competent person of many years experience, and well acquainted with the routine of Church service, Chanting, &c., would be happy to accept of a situation as Organist; not particular as to location. Communications addressed "X," at W. F. Berry's Organ Factory, 140 Fulton st., New York, will be attended to. March 19.

ST. LUKE'S CHURCH CEMETERY,

HUDSON STREET, OPPOSITE GROVE STREET.

SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—3t

BRITISH CRITIC.

WANTED, the following numbers of the British Critic, for which fair prices will be given, on application to 152 Broadway. Nos. 28 to 42, No. 45, 51, 52 to 58, all or any of them. Also, a high price will be given for No. 11, vol. 30. of the Christian Observer. March 19.

TO LET,

TO TEACHERS OR BOARDING HOUSEKEEPERS.

A LARGE Dwelling House north of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway, three stories in height, with two towers; 45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet; an excellent cellar under, divided into necessary rooms for servants and culinary purposes. A garden with grove is attached. The building contains some furniture, which will go with the premises if desired.

It is a desirable situation for teaching children of either sex, or for a fashionable private Boarding House.

For further particulars apply to A. L. McDonald, No. 52 John st., or of D. M'Laren, at the Pavilion Spring office, Saratoga st.
March 19. 3t

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio*.

| | |
|---|---|
| Benjamin Marshall, | John D. Willard, |
| Stephen Warren, | Robert D. Silliman, |
| Richard P. Hart, | James Wallace, |
| James Van Schoonhoven, | Le Roy Mowry, |
| John Paine, | Griffith P. Griffith, |
| George B. Warren, | John P. Cushman, |

Thomas Clowes.

March 19, 1842. 3m

ORGANIST.

WANTED, by a young gentleman, a situation as Organist. He is well qualified and can give the most satisfactory references. He is blind, and has no other means of obtaining a living. Address "Organist," at the office of the Churchman.
March 12.

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

*Eligible opportunity for a person desirous to take charge of a*

FEMALE SEMINARY.

THE large and elegant house now occupied as a Female Seminary, at No. 168 Duane street, will be to let on the first of May nex. To a competent person this establishment offers the most flattering inducements. It has been in a flourishing condition for several years, enjoys a great reputation, and has a large number of scholars. The house is very large—contains twenty sleeping apartments, two parlors, a large school room in the rear, and is replete with great conveniences for a school or large boarding house. It will be let or leased for these purposes.

For terms apply to JOHN MISSING,
164 Duane st.,
Or WM. H. BELL,
Counsellor at Law, 142 Fulton st.
March 12—3t

TO THE CLERGY, STUDENTS, &C.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the Episcopal Church, their intention of publishing, about the 1st of May ensuing, the following sterling works:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records, and a copious index, revised and corrected with additional notes, and a preface calculated to remove certain difficulties attending the perusal of this important history, by the Rev. E. Nares, D. D., Regius Professor of Modern History in the University of Oxford, with a frontispiece, and twenty-two portraits finely engraved, in four elegant 8vo volumes.

An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet, with an appendix containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected with copious notes and additional references, by the Rev. James R. Page, A. M., of Queen College, Cambridge, in one elegant 8vo volume.

Bishop Pearson's Exposition of the Creed, with an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge, in one elegant volume, 8vo.

*** The above valuable works have been the acknowledged standards on their several subjects, for nearly two centuries. They are severally edited by eminent divines of the Church of England, with Explanatory Notes, &c., thus rendering them of greater value than heretofore.

It is the publishers intention, to issue them on fine white paper, with a clear and distinct type, confidently trusting on the patronage of the clergy and laity for a reimbursement of the outlay.

D. A. & Co. have recently published: A Treatise on the Church of Christ. By the Rev. Wm. Palmer, A. M. Edited by the Rt. Rev. Bishop Whittingham, of Maryland 2 vols. 8vo.

Also, The Early English Church. By the Rev. Edward Churton, with a Preface, &c. By the Rt. Rev. Bishop Ives, of North Carolina. 1 vol. 16mo.

N. B. Any Episcopal paper in the United States, who will insert the above advertisement entire, six times, and send the paper containing the same to the publishers, shall be entitled to a copy of either Bishop Burnet on the Thirty-nine Articles, or Bishop Pearson on the Creed.
March 12—tf

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—y1y

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11.

## POETRY.

For the Churchman.

### LINES ON THE DEATH OF A BROTHER.

*"Sorrowing most of all, that they should see his face no more."*

'Tis hard to lay the pillowed head
In thought of death, and deem
All things in life as nought.
The hallowed thoughts of home!—
Of MOTHER! (heart entwining all
That's dear,) FATHER! BROTHER! SISTER!
Friends, and those we're wont to greet—
All to be as nought—as though they'd not been.
To think on "the dark valley" of death's shadow,
And go, we know not where!
* * * * * * *
He lay as one who thought of death
As the op'ning to a better life—
Trusting in "HIM who brought life
And immortality to light!"
'Twas thus he spoke—(the lamp was dim,
And his life was ebbing fast,)—
"Mother, dear, they tell me I'm dying—ANGELS
Whispered in my ear, in accents soft and low,
'Prepare to meet thy GOD!' And so I will.
Mother, have I caused the tear of grief to flow
By unkind words, or acts of ill? Say if aught
Has caused you sorrow? 'Tis well. How much
I've loved you, and those so dear to me!
* * * * * * *
"Farewell, dear mother! Sisters, brothers,
Remember me! When at the festive board,
Around the fireside, my place is filled,
Forget me not!" * * * *
How sad and heavy, like a knell, will fall
The news on him who first taught
His youthful tongue to lisp in prayer, "Our Father!"
Alas! those we deem as least of earth
Flit away and soon are gone!
His good heart and hand, ever kind
And full of joy—now still and cold
As Parian marble! * * *
And so young! Who shall be to us
As thou hast been? Farewell, dear brother,
We know thou'rt in heaven, smiling
And bidding us be e'en as thou wert,
Ready at thy Redeemer's call.
E. B. T.

From the Congregational Observer.

TO THE MEMORY OF

### THE REV. HOBART M. BARTLETT.

'Tis beautiful, to see the heaven-touch'd soul
Rise at its Saviour's call, and mount the steep
Of arduous study, counting labors light,
And through dark shadows looking out its way
To the clear shining of salvation's sun.
'Tis beautiful to keep a faithful watch
On Zion's walls, and when the summons comes,
Rise from her battlements, to glorious rest,
Leaving the echoes of a warning voice
Faithful, but tender, in the list'ners' heart.

Such were thy toils, thy wages, thou whose name
The Church embalmeth, whose departing hour
Fireside affection marked, with untold pang,
And boweth down to bear the Chastener's will.
Thou had'st a voice to gird the mourning soul,
When thou wert with us here: Speaks it not now—
Even from thy grave? That grief, with tear subdued,
Should put the robe of acquiescence on,
And clasp the hand of firmer faith, and tread
The shorten'd path to those for whom it mourns.
L. H. S.

From the London Ecclesiastical Gazette.

*Address of the Bishop of London, the Dean and Chapter of St. Paul's, and the Clergy of the Cities of London and Westminster.*

To His Majesty the King of Prussia.

May it please your Majesty,

We, the Bishop of London, the Dean and Chapter of St. Paul's, and the Clergy of the cities of London and Westminster, humbly request permission to approach your Majesty with the expression of our deep and heartfelt respect upon the auspicious occasion of your Majesty's visit to this country.

The object of that visit is contemplated by us with feelings of the liveliest interest, as connected with the solemn rite by which the infant prince, whom the goodness of GOD has bestowed upon our beloved Queen and her Royal Consort, has been made a member of that Church, over one branch of which he is destined, as we humbly hope, one day to rule as its chief governor in things temporal.

The respect and good-will which your Majesty has lately evinced towards the Church of England, in munificently aiding our endeavors to extend the benefits of her apostolical government and ordinances to distant lands, demand from us the most grateful acknowledgments.

Rejoicing in the opportunity now afforded us of expressing the sentiments with which we regard the Christian consistency of your Majesty's principles and conduct, we devoutly pray that the Great Head of the Universal Church may shower down upon your Majesty his choicest blessings, and prosper all your pious designs for the advancement of His glory and for the good of His people committed to your charge.

*His Majesty's Answer.*

My Lord Bishop and Reverend Gentlemen,

It is a high gratification to my mind to see before me the Head and distinguished members of the national clergy of this great metropolis. I thank you from my heart for your Christian sympathy, and I unite in your prayers for the royal infant.

As to the bishopric of Jerusalem, I have to thank the Church of England for having received, through the venerable prelates at her head, my proposal, with an enlightened Christian zeal, and Christian freedom of spirit. It is in such a spirit alone that I can see a sure guarantee for the success of a project, which, while it has nothing exclusive in it, nor hostile to other Christian Churches, is of a general interest to all national Protestant Churches.

As to yourself, my Lord Bishop, I esteem myself happy to have seen with my own eyes the relation of Christian brotherhood and love between you and your clergy, and the success of your noble efforts for the progressive extension of the blessings of Christian instruction and worship through all parts of the population of this immense city.

On Sunday, the 30th of January, His Majesty the King of Prussia and his suite attended divine service in St. Paul's Cathedral. His Majesty alighted at the Dean's private door under the southwest turret of the sacred edifice. His Majesty was there met by the Lord Mayor, the Bishop of London, the Bishop of Llandaff, (Dean of St. Paul's,) the Venerable Archdeacon Hale, and a numerous body of the prebends, all in full canonicals.

The service commenced immediately after His Majesty and suite, the Duke of Cambridge, the Lord Mayor, and the dignitaries of the Church had reached the places destined for their occupation.

The Rev. R. C. Packman read prayers and the Rev. Dr. Knapp read the lessons of the day. The Litany was chanted by the Rev. Mr. Lupton and the Rev. Mr. Povah; the Ven. Archdeacon Hale and the Dean of St. Paul's (the Bishop of Llandaff) read the communion service, and the Bishop of London preached. The Right Rev. Prelate took his text from the 5th chapter of Matthew, ver. 14.—"Ye are the light of the world. A city that is set on an hill cannot be hid."

*The following are extracts from the Sermon.*

"To enlighten a benighted world in the highest and most comprehensive sense of the term, is the end and object for which a Church was founded, and a ministry ordained. The methods of illumination are various, comprising all the processes which GOD himself has appointed, or human reason, enlightened by his Spirit, has suggested, for imparting divine knowledge, and making it effectual to its ends; the reading and preaching of GOD's Word; the dispensing of his holy sacraments; the rites of public worship; all these are parts and features of the work.

"To bring sinners out of the darkness of ignorance or corruption; to open their eyes to the marvellous light of the Gospel; to make plain and obvious the path of duty, the motives to walk therein, and the means of doing so; *this* it is to be the light of the world. This is the duty of the Church Universal, and of every branch thereof; and of every one of its ministers. In proportion as they are faithful in the discharge of this duty they are useful and honorable, and, by their Master's express promise of nobility, *great in the kingdom of heaven*, (Matt. v. 19:) but in so far as they neglect it, they lose all claim to esteem and respect, and are justly disregarded and despised: *if the salt have lost its savor, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.* (Matt. v. 13.) This is true of Churches and of ministers, if they lose sight of the most important of their functions, that of enlightening the world by means of the Word of truth: still more, if they studiously, and of design, depreciate and keep back, and obscure that Word; not absolutely extinguishing it, (for that they cannot do,) but concealing it, as much as they can, from the people, and substituting some other light for the true light. They then defeat the ends of their institution: they may dazzle, but will not enlighten; instead of dispersing the darkness, they do but render it more permanent and hopeless.

"Such, for a season, was the condition of the largest portion of the Christian Church. The light of an imaginary tradition was placed on the golden candlestick, first *beside*, and then *instead* of the pure Word of GOD, which was kept in a dark place, to be contemplated only in glimpses, and that through a distorting medium. Yet still the light was there; and the Church was still its *depositary*, though for a time not its faithful *dispenser*; and in the periods of its greatest obscuration gleams and flashes of brightness burst forth in different Churches, our own amongst the rest, betokening the purity of their almost unknown and unvisited source; and giving omen of a coming time, when the eclipse should terminate, and the world be again gladdened with the light of the perfect day. It is not to be forgotten, that even during the continuance of that darkness, which has given its name to a large portion of the middle ages, the Church was still *the light of the world*, dim, and imperfect, and insufficient as that light might be. The truth of GOD was overlaid with unwarranted additions; his worship encumbered with superstition; the Church did not rightly value, nor faithfully use, the precious deposit with which it was entrusted; but it never *renounced*, nor *relinquished*, nor *lost* it. Although another supreme head was substituted for JESUS CHRIST, his laws were not formally abrogated. The fundamental verities of religion were never denied, nor kept wholly out of sight: the Creeds, which imbodied them, were ever amongst the Church's formularies; the doctrine of a Trinity in Unity; of an Atonement wrought by the Incarnate Son of GOD; of the Holy Spirit helping our infirmities; of the necessity of personal holiness; the certainty of a judgment to come; these features of revealed truth were presented by the Church to all her members, marred and disfigured as they were, by the deification of holy, yet peaceable men; the multiplication of mediators between GOD and man; the doctrines of meritorious works, a commutation for actual sin, and of a remission of its penalties by any earthly judge.

"So also with respect to the two ordinances which JESUS CHRIST had appointed, as means and pledges of grace; these were never disused; nor even lightly esteemed; but they were misunderstood, and corrupted with unauthorized additions; and their operation was misrepresented; while others were added, which had 'not the like nature nor the like effect.'

"Thus then it appears, that when the good providence of GOD brought on the time of the Church's reformation, the work to be done was not, properly speaking, to rekindle the extinguished light of divine truth; nor to devise new methods for its maintenance and diffusion; but rather to clear away the long accumulated barrier of human devices and errors, which had grown up around it, and intercepted its beams; and to lay open to the gaze of mankind the very light itself, in its native purity and brightness, even the written Word of GOD: not to demolish the shrine in which it had been always burning, though dimly seen, (for that shrine was from the hand of the Divine Master Builder himself,) but to clear all the avenues that led to it; and to exhibit the Church in something like the beauty of its ancient, if not its primitive holiness, as the receptacle, and guardian, and dispenser of that light. And herein we have great reason to be thankful to Him, who in his own time disposed the hearts of his servants to purify and reinstate his Church, for having dealt very mercifully with that branch of it which was planted in this realm; for having tempered and sanctified the zeal of those who set their hands to the work, with a just reverence for antiquity; for having enabled them to take such a comprehensive view of the truth itself, and of the instrumental means divinely appointed for its diffusion, as preserved them from the fatal error of demolishing its *outworks* and *defences* together with its *impediments* and *encumbrances*; and of destroying the very edifice of the Church itself, in their desire to clear away from it every thing of mere human device and workmanship. It is lamentable, that any should now be found, not amongst the enemies of that Church, but amongst her sons and servants, to speak irreverently and disparagingly of those holy men, who proved their sincerity by the test of martyrdom; and whose wisdom and moderation, under circumstances of difficulty to us almost unimaginable, were surely indications that they were guided by that Spirit, who had been promised to the Church; and who would ... those who loved, and prayed, and suffered for it, in the moment of its fiercest struggle with the adversary.

"I repeat it, we have great reason to be thankful, that Divine Providence, when it restored to this nation the full enjoyment of the light, preserved to us also the sanctuary in which it burned, and the ministry by which it was tended. You remember, no doubt, the almost prophetic words with which good Bishop Latimer encouraged his brother martyr at the stake: 'Be of good courage, Master Ridley, and play the man; we shall this day light such a candle, by GOD's grace, in England, as I trust shall never be put out.' Those words have hitherto proved true; and that they will still be verified, we have no manner of doubt. But it may well be questioned, whether that candle would have continued to burn with a clear and steady light, had there not existed, in the Reformed Church of this realm, its discipline as well as its doctrine, that whereon the light was conspicuously and firmly placed; *the candlestick of gold, with the lamps thereof.*

"Where, as in our own case, the Church possesses the true light, and guards it as a sacred deposit; and where her ministers are jealous of its purity, and duly qualified to exhibit it to the people, we may feel an entire confidence, that He, who has appointed both *her* and *them*, will walk in the midst of them, and make her light to shine more and more. But, if our Church be a true branch of CHRIST's Holy Catholic Church, she must be as *a city set on an hill, that cannot be hid*; she must fulfil, according to her means and opportunities, the great end of her institution, beyond the narrow limits of her insular state; and carry forth the light of the Gospel, not only to the colonies and dependencies of that empire of which she is the glory and strength, but to heathen tribes, and to all who have not yet acknowledged CHRIST as a Saviour, nor sought refuge in his Church as an ark of safety.

"More especially is she qualified, by the purity of her doctrine, by her exclusive appeal to the Word of GOD, by the apostolical order and decency of her ceremonies, as well as of her government and discipline, to undertake the charitable work of bringing the ancient people of GOD into the fold and family of his dear Son, and of restoring to them the enjoyment of their spiritual birthright and inheritance. And the Church is now lifting up her voice, and crying aloud to them, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* It is surely at once a strong encouragement to her to persevere in that work of charity, and an omen, under the divine blessing, of her success, when the heart of a mighty Sovereign, bound to her only by the bands of Christian love, is stirred up to assist her in the work, and to recognize her as an instrument providentially ordained for its accomplishment, and possessing authority to send forth laborers into the LORD's harvest field, wheresoever it may seem to be ripening for the sickle of the Evangelist: that Sovereign being the ruler over a great nation which, we fearlessly assert, is indebted, like our own, for its power and glory, to the blessing of GOD attending its emancipation from the spiritual bondage of Rome, and its continued maintenance of the Reformed Religion; himself descended from a House, which numbered amongst its princes the firmest adherents and most strenuous defenders of the Reformation. Looking not only to this token of his regard for our spiritual Israel, but to the sacred bond of Christian relationship which he has taken upon him, as sponsor for that royal infant, in whose future principles and conduct this Church and nation are so deeply interested, we have surely good reason to pray for *him*, as Nehemiah, when he had built up again the ruined walls of Jerusalem and restored the offices of the Temple, prayed for himself: *Remember him, O God, concerning this: and wipe not out the good deeds that he hath done for the house of our God, and for the offices thereof.*"

*Popish Perversion.*—The Rev. Sanderson Robins, who seven or eight years ago, and until he began to be infected with Puseyism, was one of the most evangelical and popular preachers in London, has just resigned his living in the Church. The reason has not been mentioned in any of the public journals, but I have the strongest ground for believing that the step is only a preliminary one to his going openly and entirely over to the Roman Catholic Church. This is a melancholy case; for Mr. Robins was remarkable for the evangelical character of his preaching, and in point of popularity almost rivalled the Rev. Henry Melville himself.—*London* [Lying?] *Letter in Dundee Warder.*

THE MANSFIELD MURDER.

*Baptism and Confirmation of the Prisoner by the Bishop of Lincoln.*

The unhappy man, who is awaiting in the county jail his trial for the murder of Mary Hallam, has, under the direction of the Reverend the Chaplain, been employing his time and attention about the concerns of eternity. He was born of parents who were dissenters, and although able to read, and, to all appearance, well disposed to act, he has derived no advantage from religion. As he had never been baptized he expressed a strong desire to receive that holy sacrament, which was, after due preparation, administered to him. His next desire was to be fully prepared and qualified for the reception of the LORD's Supper, and as a preliminary step, to receive confirmation. This circumstance was communicated to the Bishop of Lincoln, and his lordship appointed the morning of Wednesday, the 2d inst., for the purpose of administering that rite.

At eleven o'clock on that morning, the bishop, in his Episcopal robes, entered the chapel of the prison, with the Chaplain and the jailer, all the prisoners having been previously summoned to attend.

The prisoner behaved with the greatest propriety, answered distinctly and in a collected manner every question put to him; and, without betraying the least symptom of overstrained or fanatical feeling, evinced the most perfect composure, although at times tears flowed plentifully but silently down his countenance. The bishop remarked, that he was about to perform a rite of the Church under very unusual circumstances, for generally upon all former occasions he administered Confirmation to the young—to persons who, as far as human infirmities would admit and human conception might judge, were considered innocent: but now he was to perform the rite upon one who stood within those walls committed for trial for an alledged offence the most heinous the depravity of man could perpetrate. He, however, did not come to judge, but to advise, to teach, and to pray with the prisoner. After an examination into the state of his heart and mind, his lordship emphatically inquired of him whether he truly repented of the sins of his past life? The unhappy man, who scarcely ever took his eyes from the bishop's countenance, with a clear and calm voice, answered that he did so earnestly; and again shedding tears, he now, for the first time, covered his face for a few minutes, and then offered himself to the service. The bishop remained with him an hour, using exhortation and prayers with that mildness and deep intelligence by which his lordship is ever characterized, and that hour was, perhaps, the most blessed and profitable of all that the unfortunate man ever before, or will afterwards enjoy. The congregation was not a little moved, and all retired from the imposing and affecting scene better than when they entered upon it.—*The Nottingham Journal.*

*Disputed Legacy.*—A curious case, connected with the will of a wealthy Catholic lady, named Whelan, is likely to be made the subject of judicial inquiry during this term. It appears that this lady, after leaving various sums to Catholic charities, directed that in case of failure of issue on the part of her son, a sum of £10,000, to which he was entitled, should go to the "Archbishop of Dublin," (meaning Dr. Murray, the Catholic Bishop, whose name was mentioned in another part of the will,) to be disposed of in charity as he might think proper. The son has died, and the money is claimed by the Commissioners of Charitable Bequests, on the part of the Protestant Archbishop, inasmuch as the law does not recognize any other. —*Dublin Register.*

*A Female Village.*—The village of Mandana, (says the *Augsburgh Gazette*,) which is about 14 German miles (60 English) from Rustschak, in Wallachia, offers at the present moment a curious ethnographical singularity, having been inhabited by women only for the last thirty years. At one period this feminine population amounted to 2,000. The ladies did not live as warriors, like the Amazons of old, but they avoided all contact with men, and drove away from their territories all who approached with matrimonial intentions. This anti-social settlement is now supposed to be on the decline; at least no more recruits are made from the disappointed or the love-crossed, and the members of the population are rapidly decreasing. These women are nearly all Mahometans.

*Curious Mode of Swearing a Witness.*—In the Central Criminal Court last week, Hassan, a Chinese, appeared as the prosecutor against two Malay sailors for cutting and wounding him. Before he gave his evidence, an interpreter having been sworn, Mr. Baron Gurney asked him whether he was acquainted with the mode of administering an oath to a Chinese? The interpreter replied in the affirmative. Mr. Baron Gurney—Are you aware whether the form of oath about to be administered is considered binding? The Interpreter—I have frequently seen the oath so administered, and I believe it to be binding. The prosecutor was then called, and on getting into the witness-box immediately knelt down, and a China saucer having been placed in his hand, he immediately broke it on the rail at the top of the witness-box. Harker, one of the officers of the court, then administered the oath in the following words, which were repeated by the interpreter:—"You shall tell the truth and the whole truth: the saucer is cracked, and if you do not tell the truth, your soul will be cracked like the saucer."—*English paper.*


IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the Literary Public, that their arrangements for importing English and other Books are fully matured by the facilities afforded by their London Agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall Court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch.

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The want of the facilities enumerated above has long been felt, and it will scarcely be necessary to point out all the advantages which they offer to Universities, Colleges, Public Institutions, Professional Gentlemen, and Men of Letters. It will be sufficient to observe that there is no other Establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the Book-markets of Europe.

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WILEY & PUTNAM'S "Literary News' Letter and Monthly Register of New Books, Foreign and American," will be forwarded by mail, gratis, to any furnishing their address.

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March 5—tf

*To the Episcopal Clergy in the United States.*

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THE FAMILY PRAYER BOOK,

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THE BOOK OF COMMON PRAYER,

*And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.*

BY THOS. CHURCH BROWNELL, D. D. LL. D., Bishop of the Diocese of Connecticut.

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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

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March 12. 54 Gold street, New York.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

*FOR SALE AT THIS OFFICE,*

PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

Sept. 25—tf

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
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Common Prayer—the two books of Edward VI. 8vo.
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Douglas' Criterion of Miracles. 1 vol. 8vo.
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Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
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The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

*Catalogues furnished on application.*

*220 Broadway, under the American Hotel.*

February 5, 1842. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

*** The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

*At the Office of the Churchman, 111 Nassau-street,*

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary by Rev. W. Stanton.
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Palmer's Church History.
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Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
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CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in A, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

MONUMENT OF BISHOP HOBART.

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Feb 26—1m$

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December 5—tf.

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